The Three Dispensations of the Bible.

By Eld. John W. Tyndall.

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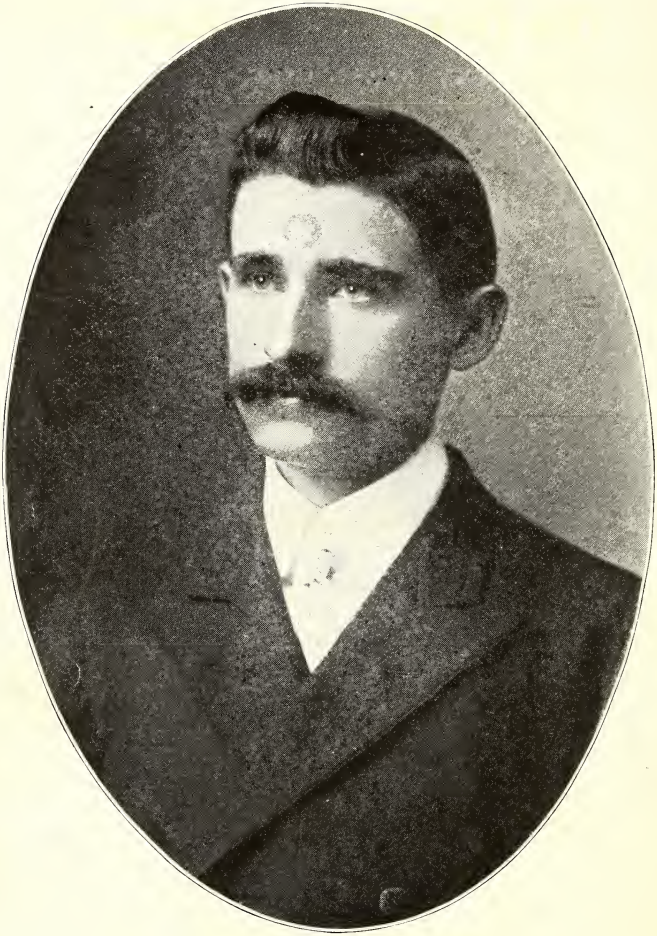

John A. Tyndall

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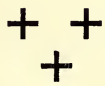

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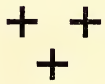

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INTRODUCTION.

I have found in my ministry of seven years that the main reason why so many people have not seen the simple way to eternal life is, they have never learned the difference between the law of Moses and the gospel of Jesus Christ. I have sought many ways trylng to find the most simple way by which the great obstacle may be removed, and all people brought face to face with the true light of the great book—the Bible. I have finally decided that the most simple and plain way of them all is to give the commands and promises of each of the three dispensations—the Patriarchical, Jewish and Christian—and let the people convince themselves that they do differ. You will observe in reading these commands that a few in each of the preceding dispensations are carried over in the next. And I would say just here that God carried over all the commands and put them into the next dispensation which He wished to be continued, and we have no right to go back and bring over any more. In order for you to know how many were carried over each time, I have had all that were carried over from the Patriarchial dispensation to the Jewish dispensation printed in Italics, and all carried over from the Jewish to the Christian dispensation printed in small capitals. In this way you may know just how many of the old ones you should keep and forever settle all dispute on this subject.

If this book will cause you to see that God has given three codes of laws, each at a different time, to different people, for a different purpose, and cause you to see the difference between Moses and Christ, between the law and the gospel, and in this way teach you how to become a Christian (not a Jew) and how to remain one, it will have accomplished the purpose which all these years has burned in the breast of its author, seeking for expression.

THE AUTHOR.

LET US PRAY.

O, Lord, our Heavenly Father, in the very dust of humility do we come to Thee, realizing how very small we are in Thy sight; we realize how far away from Thee we have been, and how little we know about Thee, but desiring to return unto Thee, O Lord, we want a more thorough knowledge of Thy Word, and as we endeavor to make a greater attempt to understand Thy Word than ever before, we pray Thee that we may lay aside all prejudice and everything that would hinder us from seeing things as they are, and lead us to the very fountain of truth, where our eyes may be opened to behold wondrous things in Thy law, that by these we may be led to Thee and safely kept by Thy precious side. Our Father, we open up our hearts to Thee and ask Thee to fill us with a thorough knowledge of Thy Word, and grant that it may be instrumental in bringing many thousand, who are now without a knowledge of Thee and lost, to know Thee better, and to realize the solemnity of their condition, and come to Thee while opportunities are offered them.

O, Lord, we realize, to some extent, the great privilege and pleasure we have in studying Thy Word, and while we surrender all to Thee, use us to the promulgation of Thy truth, to the extension of Thy kingdom, and to the salvation of many precious souls, and when we must lie down in the cold embraces of death, may the guarding angels accompany us through the dark scene and present us faultless before the throne of God; there we will join the angelic choir in singing unending praises unto Him that loved us and gave His own dear life for us. In the name of Jesus we ask it. Amen.

COMMENTS ON PATRIARCHAL DISPENSATION.

There are many honest men who read their Bibles and have a great desire to know the truth, but after they have

spent their whole lives reading it, they die without a complete, thorough, systematic knowledge of the Bible. All this trouble and failure is because they have never learned how to study it correctly. There are many men who farm, but very few successful ones; many lawyers, but few who succeed; many teachers, but only a few worthy of the position they hold; many preachers, but all never get out of the Bible what is possible, or what God intended for them to have; for they have never learned to rightly divide the word of truth.

In the Bible there are three great divisions, each representing what is called a dispensation—the Patriarchal, Jewish, and Christian. God has never had to change, as some suppose, in order to have these different dispensations. They think because Paul said, in Hebrews xiii., 8, "Jesus Christ the same yesterday, and to-day, and forever," that if God gave His people a law, and later changed that by giving another, that God has changed. They have the wrong conception of God. They should think of God at the time or before man was made; here God, knowing how man would disobey Him, has in His own mind a scheme of redemption which would take man through three schools of training before man is as good as before the transgression. Now, these schools being arranged already, just as soon as man sins God puts him in the lower school, and when he has been cultured to the limit of this school, God does not have to change to put him into a higher school, for that had always been His purpose; and when he finishes his training in the second school God does not have to change to put him in post-graduate work, for that was His purpose in the beginning. Let me illustrate farther: Suppose you have a boy which you intend to educate, and your plans are to send him so many years to public school, then so many years to college, then to finish his education you send him to a university. When that boy has finished his work in the public school and you put him in college, have you changed your plan? No, you first intended that, and you were only putting into effect your ready-made plan; so it is when you send

him to the university. This is the way that God hath dealt with the human family, and when we speak of God taking man out of one school and placing him into a higher, do not think that God has changed, but is only accomplishing the one purpose which He had in the beginning. The first school or dispensation lasted about twenty-five hundred years—from Adam to the giving of the law on Mount Sanai (Ex., 20th chapter.) During this dispensation books were scarce; in fact, the commandments of the Lord were not written at this time. We have no evidence that any part of the Bible was written before Moses, which was about twenty-five hundred years after the beginning. So, remember, that while we live through this dispensation we have no Bible, and all the commandments we have are oral. We know not just how many commandments God gave to those people, but we will give here all the commandments that were put in the Bible when it was written. We know not how Moses came to know what they were, but God made them known to him in a way best suited to Himself.

While you read the eighty-nine commandments recorded in the Bible which belong to this dispensation, I want you to mark every one that relates to salvation and see if you keep them all if you can have any hope of eternal life. In other words, see if you think it wise for a man in this day to go back there to learn what to do to be saved. Read every command carefully now.

PATRIARCHAL DISPENSATION.

MAN IS TO MULTIPLY.

1. COMMAND: "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it." (Gen. 1: 28.)

THE DOMINION GIVEN TO MAN.

2. COMMAND: "And have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. (Gen. 1: 28.)

ADAM DRESSING AND KEEPING THE GARDEN.

3. COMMAND: "And the Lord God took the man and put him into the Garden of Eden, to dress it and to keep it." (Gen. 2: 15.)

MUST NOT EAT OF ONE OF THE TREES.

4. COMMAND: "But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shall surely die." (Gen. 2: 17.)

NOAH COMMANDED TO BUILD AN ARK.

5. COMMAND: "Make thee an ark of gopher wood: rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof: with lower, second, and third stories shalt thou make it." (Gen., 6: 14-16.)

MALE AND FEMALE OF ALL KINDS.

6. COMMAND: "And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female." (Gen. 6: 19.)

NOAH TAKING FOOD INTO THE ARK.

7. COMMAND: "And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shalt be for food for thee and for them." (Gen. 6: 21.)

NOAH AND FAMILY ENTERING INTO THE ARK.

8. COMMAND: "And the Lord said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation." (Gen. 7: 1.)

NOAH AND EVERY LIVING THING COME OUT OF THE ARK.

9. COMMAND: "Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful and multiply upon the earth." (Gen. 8: 16, 17.)

SHALL NOT EAT BLOOD.

10. COMMAND: "But flesh with the life thereof, which is the blood thereof, shall ye not eat." (Gen. 9: 4.)

MUST NOT KILL.

11. COMMAND: "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made He man." (Gen. 9: 6.)

ABRAHAM'S CALL.

12. COMMAND: "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee." (Gen. 12: 1.)

PROMISE: "And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed." (Gen. 12: 2, 3.)

ABRAHAM VIEWING THE LAND IN ALL DIRECTIONS.

13. COMMAND: "And the Lord said unto Abraham, after that God was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward." (Gen. 15: 14.)

ABRAHAM WALKING THROUGH THE LAND.

14. COMMAND: "Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee." (Gen. 13: 17.)

PROMISE: "And I will make thy seed as the dust of the earth." (Gen. 13: 16.)

ABRAHAM MUST NOT FEAR.

15. COMMAND: "After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram." (Gen. 15: 1.)

PROMISE: "I am thy shield, and thy exceeding great reward." (Gen. 15: 1.)

ABRAHAM LOOKING TOWARD HEAVEN.

16. COMMAND: "And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them." (Gen. 15: 5.)

PROMISE: "And He said unto him, So shall thy seed be." (Gen. 15: 55.)

CANAAN CONFIRMED TO ABRAHAM BY A SIGN.

17. COMMAND: "And he said, Lord God, whereby shall I know that I shall inherit it? And He said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtle dove, and a young pigeon." (Gen. 15: 8, 9.)

PROMISE: "And He said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years: and also that nation, whom they shall serve, will I judge; and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again; for the iniquity of the Amorites is not yet full." (Gen. 15: 13-16.)

HAGAR'S SUBMISSION TO SARAI.

18. COMMAND: "And the angel of the Lord said unto her (Hagar), Return to thy mistress, and submit thyself under her hands." (Gen. 16: 9.)

PROMISE: "And the angel of the Lord said unto her I will multiply thy seed exceedingly, that it shall not be numbered for multitude." (Gen. 16: 10.)

ABRAHAM TO BE PERFECT.

19. COMMAND: "And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God: walk before me, and be thou perfect." (Gen. 17: 1.)

ABRAM'S NAME CHANGED.

20. COMMAND: "Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee." (Gen. 17: 5.)

COVENANT OF CIRCUMCISION.

21. COMMAND: "And God said unto Abraham, Thou shalt keep my covenant, therefore, thou, and thy seed after thee, in their generations. This is my covenant, which ye shall keep, between me, and you, and thy seed after thee; Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man child in your generations; he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant." (Gen. 17: 9-14.)

SARAI'S NAME CHANGED.

22. COMMAND: "And God said unto Abram, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be." (Gen. 17: 15.)

PROMISE: "And I will bless her, and give thee a son also of her; yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her." (Gen. 17: 16.)

23. COMMAND: "And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac." (Gen. 17: 19.)

PROMISE: "And I will establish my covenant with him for an everlasting covenant, and with his seed after him." (Gen. 17: 19.)

LOT AND FAMILY LEAVING SODOM.

24. COMMAND: "And the men said unto Lot, Hast thou here any besides son-in-law and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place. And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city." (Gen. 19: 12, 15-17.)

ABIMELECH RESTORES SARAH TO ABRAHAM.

25. COMMAND: "Now, therefore, restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restore her not, know thou that thou shalt surely die, thou, and all that are thine." (Gen. 20: 7.)

ABRAHAM SENDING AWAY ISHMAEL WITHOUT GRIEF.

26. COMMAND: "And God said unto Abraham, Let it not be grievous in thy sight, because of the lad, and because of thy bondwoman: in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called." (Gen. 21: 12.)

PROMISE: "And also of the son of the bondwoman will I make a nation, because he is thy seed." (Gen. 21: 13.)

HAGAR LIFTING UP ISHMAEL.

27. COMMAND: "Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation." (Gen. 21: 18.)

ABRAHAM OFFERING ISAAC.

28. COMMAND: "And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." (Gen. 22: 2.)

THE ANGEL STAYS HIS HAND.

29. COMMAND: "And he said, Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me." (Gen. 22: 12.)

PROMISE: "And the angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord; for because thou hast done this thing, and hast not withheld thy son, thine only son; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies: and in thy seed shall all the nations of the earth be blessed: because thou hast obeyed my voice." (Gen. 22: 15-18.)

COMMANDED ISAAC NOT TO GO INTO EGYPT.

30. COMMAND: "And the Lord appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of." (Gen. 26: 2.)

PROMISE: "Sojourn in this land, and I will be with thee, and will bless thee: for unto thee, and unto thy seed, I will give all these countries; and I will perform the oath which I swear unto Abraham thy father. And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed." (Gen. 26: 3, 4.)

ISAAC MUST NOT FEAR.

31. COMMAND: "And the Lord appeared unto him the same night ,and said, I am the God of Abraham thy father; fear not." (Gen. 26: 24.)

PROMISE: "For I am with thee, and will bless thee, and multiply thy seed, for my servant Abraham's sake." (Gen. 26: 24.)

GOD'S PROMISE TO JACOB: "And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of." (Gen. 28: 14, 15.)

JACOB GOING BACK HOME.

32. COMMAND: "And the Lord said unto Jacob, Return unto the land of thy fathers, and to thy kindred." (Gen. 31: 3.)

PROMISE: "And I will be with thee." (Gen. 31: 3.)

LABAN NOT TO SPEAK GOOD OR BAD TO JACOB.

33. COMMAND: "And God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak not to Jacob either good or bad." (Gen. 31: 24.)

JACOB'S NAME CHANGED.

34. COMMAND: "And He said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed." (Gen. 32: 28.)

JACOB MAKES AN ALTAR AT BETHEL.

35. COMMAND: "And God said unto Jacob, Arise, go up to Bethel, and dwell there; and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother." (Gen. 35: 1.)

JACOB MUST NOT FEAR TO GO INTO EGYPT.

36. COMMAND: "And he said, I am God, the God of thy father: fear not to go down into Egypt." (Gen. 46: 3.)

PROMISE: "For I will there make of thee a great nation. I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes." (Gen. 46: 3, 4.)

MOSES TO TAKE OFF HIS SHOES.

37. COMMAND: "And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." (Ex. 3: 5.)

MOSES TO BE SENT TO PHARAOH.

38. COMMAND: "Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt." (Ex. 3: 10.)

PROMISE: "And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain." (Ex. 3: 12.)

WHAT MOSES SHOULD SPEAK TO THE ISRAELITES.

39. COMMAND: "And God said unto Moses, I AM THAT I AM; and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations. Go, and gather the elders of Israel together, and say unto them, The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt: and I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey." (Ex. 3: 14-17.)

PROMISE: "And they shall hearken to thy voice." (Ex. 3: 18.)

WHAT MOSES SHOULD SAY TO PHARAOH.

40. COMMAND: "And thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The Lord God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey unto the wilderness, that we may sacrifice to the Lord our God." (Ex. 3: 18.)

PROMISE: "And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty; but every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians." (Ex. 3: 21, 22.)

MOSES CAST HIS ROD UPON THE GROUND.

41. COMMAND: "And the Lord said unto him, What is that in thine hand? And he said, A rod. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. (Ex. 4: 2, 3.)

MOSES TAKING THE SERPENT BY THE TAIL.

42. COMMAND: "And the Lord said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand." (Ex. 4: 4.)

MOSES PUT HIS HAND INTO HIS BOSOM.

43. COMMAND: "And the Lord said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom; and when he took it out, behold, his hand was leprous as snow." (Ex. 4: 6.)

MOSES PUTS HIS HAND INTO HIS BOSOM THE SECOND TIME.

44. COMMAND: "And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again, and plucked it out of his bosom; and, behold, it was turned again as his other flesh." (Ex. 4: 7.)

POURING RIVER WATER UPON LAND AND IT BECOMES BLOOD.

45. COMMAND: "And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land." (Ex. 4: 9.)

MOSES PUTS WORDS INTO AARON'S MOUTH.

46. COMMAND: "And thou shalt speak unto him (Aaron), and put words in his mouth." (Ex. 4: 15.)

PROMISE: "And I will be with thy mouth, and with his mouth, and will teach you what ye shall do." (Ex. 4: 15.)

MOSES TELLS PHARAOH THAT ISRAEL IS THE SON OF GOD.

47. COMMAND: "And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my first-born: and I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy first-born." (Ex. 4: 22, 23.)

MOSES TO TAKE HIS ROD WITH HIM.

48. COMMAND: "And thou shalt take this rod in thine hand, wherewith thou shalt do signs." (Ex. 4: 17.)

AARON MEETING MOSES.

49. COMMAND: "And the Lord said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the mount of God, and kissed him." (Ex. 4: 27.)

MOSES TO RELATE PROMISES TO ISRAEL.

50. COMMAND: "Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I wlll rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: and I will take you to me for a people, and I will be to you a God: and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it to you for an heritage: I am the Lord." (Ex. 6: 6-8.)

AARON TO CAST MOSES' ROD BEFORE PHARAOH.

51. COMMAND: "And the Lord spake unto Moses and unto Aaron, saying, When Pharaoh shall speak about you, saying, Shew a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent." (Ex. 7: 8, 9.)

MOSES ASKING PHARAOH TO LET ISRAEL GO.

52. COMMAND: "Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and the rod which was turned to a serpent shalt thou take in thine hand. And thou shalt say unto him, The Lord God of the Hebrews hath sent me unto thee, saying, Let my people go,that they may serve me in the wilderness: and, behold, hitherto thou wouldst not hear, Thus saith the Lord, In this thou shalt know that I am the Lord; behold, I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned to blood. And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall loathe to drink of the water of the river." (Ex. 7: 15-18.)

AARON STRETCHES FORTH HIS ROD THAT THE RIVER MAY BECOME BLOOD.

53. COMMAND: "And the Lord spake unto Moses Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone." (Ex. 7: 19.)

ASKING PHARAOH THE SECOND TIME TO LET ISRAEL GO.

54. COMMAND: "And the Lord spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the Lord, Let my people go, that they may serve me. And if thou refuse to let them go ,behold, I will smite all thy borders with frogs: and the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and unto thine ovens, and into thy kneading troughs; and the frogs shall come up, both on thee, and upon thy people, and upon all thy servants." (Ex. 8: 1-4.)

FROGS.

55. COMMAND: "And the Lord spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt." (Ex. 8: 5.)

LICE.

56. COMMAND: "And the Lord said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt." (Ex. 8: 16.)

ASKING PHARAOH THE THIRD TIME TO LET ISRAEL GO.

57. COMMAND: "And the Lord said unto Moses, Rise up early in the morning ,and stand before Pharaoh; lo, he cometh forth to the water; and say unto him, Thus saith the Lord, Let my people go, that they may serve me: else if thou wilt not let my people go, behold, I will send swarms of flies upon thee, and

upon thy servants, and upon thy people, and into thy houses; and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are. And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end thou mayest know that I am the Lord in the midst of the earth. And I will put a division between my people and thy people: tomorrow shall this sign be." (Ex. 8: 20-23.)

THE MURRAIN OF BEASTS.

58. COMMAND: "Then the Lord said unto Moses, Go in unto Pharaoh, and tell him, Thus said the Lord God of the Hebrews, Let my people go, that they may serve me. For if thou refuse to let them go, and wilt hold them still, behold, the hand of the Lord is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: there shall be a very grievous murrain. And the Lord shall sever between the cattle of Israel, and the cattle of Egypt; and there shall nothing die of all that is the children's of Israel." (Ex. 9: 1-4.)

BOILS AND BLAINS.

59. COMMAND: "And the Lord said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh. And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man and upon beast, throughout all the land of Egypt." (Ex. 9: 8, 9.)

MOSES' MESSAGE TO PHARAOH ABOUT THE HAIL.

60. COMMAND: "And the Lord said unto Moses, Rise up early in the morning, and stand before Pharaoh, and

say unto him, Thus saith the Lord God of the Hebrews, Let my people go, that they may serve me. For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that there is none like me in all the earth. For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth. And in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth. As yet exaltest thou thyself against my people, that thou wilt not let them go? Behold, to-morrow about this time, I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now. Send therefore now, and gather thy cattle, and all that thou hast in the field; for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die." (Ex. 9: 13-19.)

THE PLAGUE OF HAIL.

61. COMMAND: "And the Lord said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt." (Ex. 9: 22.)

GOD THREATENS TO SEND LOCUSTS.

62. COMMAND: "And the Lord said unto Moses, Go unto Pharaoh: for I have hardened his heart, and the heart of his servants, that I might shew these my signs before him: and that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I am the

Lord. And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the Lord God of the Hebrews, How long wilt thou refuse to humble thyself before me? Let my people go, that they may serve me. Else, if thou refuse to let my people go, behold, to-morrow will I bring the locusts into thy coast: and they shall cover the face of the earth, that one cannot be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field: and they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh." (Ex. 10: 1-6.)

THE PLAGUE OF LOCUSTS.

63. COMMAND: "And the Lord said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, even all that the hail hath left." (Ex. 10: 12.)

THE PLAGUE OF DARKNESS.

64. COMMAND: "And the Lord said unto Moses, stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt." (Ex. 10: 21.)

ISRAELITES BORROWING FROM THE EGYPTIANS.

65. COMMAND: "Speak now in the ears of the people, and let every man borrow of his neighbor, and every woman of her neighbour, jewels of silver, and jewels of gold." (Ex. 11: 2.)

THE PASSOVER IS INSTITUTED.

66. COMMAND: "Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house. And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls: every man, according to his eating, shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year; ye shall take it out from the sheep, or from the goats: and ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side posts, and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast it with fire, and unleavened bread; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning, ye shall burn with fire. And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste; it is the Lord's passover." (Ex. 12: 3-11.)

WHEN AND HOW THE PASSOVER SHOULD BE.

67. COMMAND: "And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance forever. Seven days shall ye eat unleavened bread; even the first day ye shall put away

leaven out of your houses: for whosoever eateth leaven bread from the first day until the seventh day, that soul shall be cut off from Israel. And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you. And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance forever. In the first month, on the fourteenth day of the month, at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread." (Ex. 12: 14-20.)

NO STRANGER TO EAT OF THE PASSOVER.

68. COMMAND: "And the Lord said unto Moses and Aaron, This is the ordinance of the passover: There shall no stranger eat thereof." (Ex. 12: 43.)

BOUGHT AND CIRCUMCISED SERVANTS MAY EAT OF THE PASSOVER.

69. COMMAND: "But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof." (Ex. 12: 44.)

A FOREIGNER AND AN HIRED SERVANT EAT NOT OF PASSOVER.

70. COMMAND: "A foreigner and an hired servant shall not eat thereof." (Ex. 12: 45.)

PASSOVER TO BE EATEN IN ONE HOUSE.

71. COMMAND: "In one house shall it be eaten; thou shalt not carry forth aught of the flesh abroad out of the house." (Ex. 12: 46.)

LAMB'S BONES NOT TO BE BROKEN.

72. COMMAND: "Neither shall ye break a bone thereof." (Ex. 12: 46.)

ALL ISRAEL SHALL KEEP THE PASSOVER.

73. COMMAND: "All the congregation of Israel shall keep it." (Ex. 12: 47.)

A CIRCUMCISED STRANGER MAY KEEP THE PASSOVER.

74. COMMAND: "And when a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof." (Ex. 12: 48.)

ONE LAW TO THE HOMEBORN AND TO THE STRANGER.

75. COMMAND: "One law shall be to him that is homeborn, and unto the stranger that sojourneth among you." (Ex. 12: 49.)

THE FIRSTBORN ARE SANCTIFED TO GOD.

76. COMMAND: "And the Lord spake unto Moses, saying, Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine." (Ex. 13: 1, 2.)

ISRAEL ENCAMPING BEFORE PIHAHIROTH.

77. COMMAND: "Speak unto the children of Israel, that they turn and encamp before Pihahiroth, between Migdol and the sea, over against Baalzephon; before it shall ye encamp by the sea." (Ex. 14: 1, 2.)

ISRAEL TO GO FORWARD.

78. COMMAND: "And the Lord said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward: but lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea." (Ex. 14: 15, 16.)

EGYPTIANS DROWNED.

79. COMMAND: "And the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen." (Ex. 14: 26.)

EATING BREAD FROM HEAVEN.

80. COMMAND: "Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they shall walk in my law or no. This is the thing which the Lord hath commanded, Gather of it every man according to his eating; an omer for every man, according to the number of your persons: take ye every man for them which are in his tent." (Ex., 16: 4, 16.)

PREPARING TWICE AS MUCH BREAD ON THE SIXTH DAY.

81. COMMAND: "And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily." (Ex. 16: 5.)

NO MAN TO GO OUT ON THE SABBATH.

82. COMMAND: "See, for that the Lord hath given you the Sabbath, therefore He giveth you on the sixth day the bread of two days: abide ye every man in his place; let no man go out of his place on the seventh day." (Ex. 16: 29.)

AN OMER OF MANNA TO BE KEPT.

93. COMMAND: "And Moses said, This is the thing which the Lord commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt." (Ex. 16: 32.)

MOSES SMITING THE ROCK IN HOREB.

84. COMMAND: "And the Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go: behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock ,and there shall come water out of it, that the people may drink." (Ex. 17: 5, 6.)

A BOOK OF ISRAEL'S FIRST WAR.

85. COMMAND: "And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven." (Ex. 17: 14.)

GOD'S MESSAGE FROM THE MOUNT TO ISRAEL.

86. COMMAND: "And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel: Ye have seen what I did unto the Egyptians, and how I bear you on eagle's wings, and brought you unto myself. Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel." (Ex. 19: 3-6.)

THE PEOPLE TO SANCTIFY THEMSELVES AND NOT TOUCH THE MOUNT.

87. COMMAND: "And the Lord said unto Moses, Go unto the people, and sanctify them to-day and to-morrow, and let them wash their clothes, and be ready against the third day: for the third day the Lord will come down in the sight of all the people upon Mount Sinai. And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death: there shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount." (Ex. 19: 10-13.)

PEOPLE NOT TO GAZE AT THE LORD.

88. COMMAND: "And the Lord said unto Moses, Go down, charge the people, lest they break through unto the Lord and gaze, and many of them perish. And let the priests also, which come near to the Lord, sanctify themselves, lest the Lord break forth upon them." (Ex. 19: 21, 22.)

MOSES AND AARON ALONE ARE TO COME UP INTO THE MOUNT.

89. COMMAND: "And the Lord said unto him, Away, get thee down; and thou shalt come up, thou, and Aaron with thee; but let not the priests and the people break through to come up unto the Lord, lest He break forth upon them." (Ex. 19: 24.)

COMMENTS ON PATRIARCHAL DISPENSATION CONTINUED.

After having read the eighty-nine commandments in the Patriarchal Dispensation, I am sure you see they were mostly given to individuals, and not to all the people; also, the promises were given to individuals mostly. But the most remarkable thing is, I am sure, in all the commandments and promises there is nothing said about salvation or redemption from sin and death. God had warned man before it came by telling him that if he ate of the tree of knowledge of good and evil he should surely die, and it seems that during all this dispensation a great pall of death hovers over the whole human family, while man pays the penalty for disobedience. My dear reader, how would you like to live in that age when death's dark night seems unending, without any direct promise from Adam to the call of Abraham—a period of about two thousand and eighty-three years—that a brighter day would ever dawn? They had only an intimation that man's great enemy, the Devil, would some day be put down, and man restored to his sovereignty. Listen to the intimation: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (Gen. 3: 15.) For all these two thousand and eighty-three years that one intimation was all on which they could build the least hope. And I doubt that any fully understood its meaning, and I think only a few saw anything in it.

From the call of Abraham (Gen. 12: 1) to the giving of the law on Mount Sinai (Ex. 20th ch.), a period of about four hundred and thirty years (Ex. 12: 40; Gal. 3: 17), is the best part of the Patriarchal Dispensation. All this period

is preparatory to the Jewish Dispensation, and God promises to bless all nations through the seed of Abraham. (Gen. 12: 3.)

During this period men offered sacrifices to God. The first that we have any account of in the Bible were Cain and Abel (Gen. 4: 3, 4). The next was Noah (Gen. 8: 20). Abraham built altars in the following places: In Sichem soon after entering into Canaan (Gen. 12: 6, 7); on a mountain between Bethel and Hai (Gen. 12: 8); in Mamre (Gen. 13: 18); on Mount Moriah (Gen. 22: 2, 13). Isaac built an altar at Beersheba (Gen. 26: 23-25).

Jacob built altars or offered sacrifices at the following places: In Mount Gilead (Gen. 31: 23, 54); in Shalem (Gen. 33: 18-20); in Bethel (Gen. 35: 1); offered sacrifices in Beersheeba (Gen. 46: 1).

Moses built an altar in Rephidim (Ex., 17: 1, 8, 15). We have no account of any one offering sacrifices or building altars during the Patriarchal Dispensation but Cain, Abel, Noah, Abraham, Isaac, Jacob, and Moses. The Bible only gives two of these as being commanded by the Lord. He commanded Abraham to offer his son Isaac, and Jaoob was commanded to build an altar at Bethel. During all the Patriarchal Dispensation it seems that the father stood at the head of the family and acted somewhat as priest, and offered sacrifices for himself and family only.

It was during this period that the whole human family, with the exception of eight, were destroyed by the flood. (Gen., 7: 17-24.) Sodom and Gomorrah paid its dear penalty for disobeying God in this same period (Gen. 19: 24-28).

Toward the close of this dispensation the Egyptians reaped that which they had sown by being drowned in the Red Sea while pressing the Israelites (Ex. 14: 23-28).

During all these twenty-five hundred years it seems that the cloud of death and darkness hangs low over humanity, while it is demonstrated that "the soul that sinneth, it shall die." ((Eze. 18: 4.)

O, the sadness, heartaches, countless pains, and disappointments which fill the human breast at this time! No tongue

can tell it all; no pen can write it; angels have not the language that will describe a godless people walking through the valley of the shadow of death, in the mire of sin, nearing the very abyss of destruction.

COMMENTS ON JEWISH DISPENSATION.

During all the Jewish Dispensation God dealt almost entirely with the Jews. They were His peculiar people (Deut. 26: 18); they were above other people (Deut. 26: 19); they were God's elect (Isa. 45: 4).

Many people have often wondered why it was that God chose the Jews to be His peculiar people, and neglected the Gentiles. Others charge Him with partiality, but do it because they have never understood God. The greatest thing that God ever did for the Gentiles was done when He chose the Jews to be His peculiar people. What is it that makes the Gentiles the greatest people in the world to-day? Is it not because they have accepted the Gospel? Most assuredly. How did they obtain this Gospel? Through Christ, you say. How was Christ given unto us? Through God separating the Jews from other peoples, keeping them as much as possible from the sins of the Gentiles, working them up to that high standard of purity that Jesus could be born of a pure woman. God seeing that He could save the Gentiles better by separating the Jews from them and giving the Gentiles Jesus through the Jews, does not make God partial or unjust. Many times when God bestows upon us a greater abundance of His love is when we are most likely to complain and say He is a partial God. Let us always remember that God never makes a mistake, and while we study about the Jews, keep this one thing in mind, that God could not bless the Jews without blessing us, for through them Christ is given unto us.

The Jewish Dispensation was a period of time of about fifteen hundred and thirty years. It began at the giving of the law on Mount Sinai (Ex. 20th ch.), and lasted until the Pentecost, which was fifty days after the resurrection of Jesus (Acts 2nd ch.).

Now, when you read that part of the Bible between the twentieth chapter of Exodus and the second chapter of Acts, remember that you are in the Jewish Dispensation.

There are seven hundred and twelve commandments in the "law of Moses," and I am going to give them all just as they read in the Bible, and while you read them will you please read carefully, counting the cost of keeping every one of them? *Do not leave one of them without asking,* how much will it really cost me to keep this commandment? I not only give you all the commandments which were given to the Jews, but I give all the promises that were given to them. Please mark every promise you find where God promised the Jews salvation, and when you have finished reading, just sum them up and see what you have.

While you read these commandments and promises, be honest with yourself, open up your heart to the truth, and pray to God to help you in your research for truth, that you may get all the truth which was intended for you. One thing be sure to notice while reading these commandments, and that is, how many of them belong to any one except a Jew.

JEWISH DISPENSATION.

ONLY ONE GOD.

1. COMMAND: "Thou shalt have no other gods before me." (Ex. 20: 3.)

MUST NOT TAKE GOD'S NAME IN VAIN.

2. COMMAND: "Thou shalt not take the name of the Lord thy God in vain." (Ex. 20: 7.)

THE SABBATH.

3. COMMAND: "Remember the Sabbath day, to keep it holy." (Ex. 20: 8.)

WORKING SIX DAYS.

4. COMMAND: "Six days shalt thou labor, and do all thy work." (Ex. 20: 9.)

HONORING PARENTS.

5. COMMAND: "Honor thy father and thy mother." (Ex. 20: 12.)

PROMISE: "That thy days may be long upon the land which the Lord thy God giveth thee." (Ex. 20: 12.)

NOT TO KILL.

6. COMMAND: "Thou shalt not kill." (Ex. 20: 13.)

ADULTERY.

7. COMMAND: "Thou shalt not commit adultery." (Ex. 20: 14.)

NOT TO STEAL.

8. COMMAND: "Thou shalt not steal." (Ex. 20: 15.)

BEARING FALSE WITNESS.

9. COMMAND: "Thou shalt not bear false witness against thy neighbor." (Ex. 20: 16.)

MUST NOT COVET.

10. COMMAND: "Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour's." (Ex., 20: 17.)

AN ALTAR OF EARTH.

11. COMMAND: "An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burn offerings, and thy peace offerings, thy sheep, and thine oxen." (Ex. 20: 24.)

PROMISE: "In all places where I record my name will I come unto thee, and I will bless thee." (Ex. 20: 24.)

ALTAR NOT BUILT OF HEWN STONE.

12. COMMAND: "And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone." (Ex. 20: 25.)

NO STEPS TO THE ALTAR.

13. COMMAND: "Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon." (Ex. 20: 26.)

HOW LONG AN HEBREW SERVANT SHOULD SERVE.

14. COMMAND: "If thou buy an Hebrew servant, six years shall he serve: and in the seventh he shall go out free for nothing." (Ex. 21: 2.)

WHEN THE HEBREW SERVANT HAD A WIFE.

15. COMMAND: "If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him." (Ex. 21: 3.)

WHEN THE MASTER GAVE HEBREW SERVANT A WIFE.

16. COMMAND: "If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself." (Ex. 21: 4.)

BORING EAR WITH AN AWL.

17. COMMAND: "And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free: then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an awl; and he shall serve him for ever." (Ex. 21: 5, 6.)

MAIDSERVANTS DO NOT GO OUT AS MENSERVANTS.

18. COMMAND: "And if a man sell his daughter to be a maidservant, she shall not go out as the menservants do." (Ex. 21: 7.)

REDEEM MAIDSERVANT AND NOT SELL TO A STRANGE NATION.

19. COMMAND: "If she please not her master, who hath betrothed her to himself, then shall he let her be redeemed; to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her." (Ex. 21: 8.)

WHEN A MAN HATH BETROTHED MAIDSERVANT TO HIS SON.

20. COMMAND: "And if he have betrothed her unto his son, he shall deal with her after the manner of daughters." (Ex., 21: 19.)

WHEN A SON TAKES A SECOND WIFE.

21. COMMAND: "If he takes him another wife; her food, her raiment, and her duty of marriage, shall he not diminish." (Ex. 21: 10.)

WHEN A BETROTHED MAIDSERVANT MAY GO OUT FREE.

22. COMMAND: "And if he do not these three unto her, then shall she go out free without money." (Ex. 21: 11.)

KILLING THE MURDERER.

23. COMMAND: "He that smiteth a man, so that he die, shall be surely put to death." (Ex. 21: 12.)

SMITING PARENTS.

24. COMMAND: "And he that smiteth his father, or his mother, shall be surely put to death." (Ex. 21: 15.)

STEALING AND SELLING MEN.

25. COMMAND: "And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death." (Ex. 21: 16.)

CURSING PARENTS.

26. COMMAND: "And he that curseth his father, or his mother, shall surely be put to death." (Ex., 21: 17.)

SMITING A MAN, BUT NOT KILLING HIM.

27. COMMAND: "And if men strive together, and one smite another with a stone, or with his fist, and he die not, but keepeth his bed: if he rise again, and walk abroad upon his staff, then shall he that smote him be quit; only he shall pay for the loss of his time, and shall cause him to be thoroughly healed." (Ex. 21: 18, 19.)

SMITING SERVANTS THAT THEY DIE.

28. COMMAND: "And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely punished." (Ex. 21: 20.)

SMITING SERVANTS THAT DIE NOT IN A DAY OR TWO.

29. COMMAND: "Notwithstanding, if he continue a day or two, he shall not be punished: for he is his money." (Ex. 21: 21.)

HURTING WOMEN DURING PREGNANCY.

30. COMMAND: "If men strive, and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow; he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges determine." (Ex. 21: 22.)

HURTING WOMAN WITH CHILD THAT MISCHIEF FOLLOW.

31. COMMAND: "And if any mischief follow, then thou shalt give life for life." (Ex. 21: 23.)

MUST GIVE EYE FOR AN EYE.

32. COMMAND: "Eye for an eye." (Ex. 21: 24.)

MUST GIVE TOOTH FOR TOOTH.

33. COMMAND: "Tooth for tooth." (Ex. 21: 24.)

MUST GIVE HAND FOR HAND.

34. COMMAND: "Hand for hand." (Ex. 21: 24.)

MUST GIVE FOOT FOR FOOT.

35. COMMAND: "Foot for foot." (Ex. 21: 24.)

MUST GIVE BURNING FOR BURNING.

36. COMMAND: "Burning for burning." (Ex. 21: 25.)

MUST GIVE WOUND FOR WOUND.

37. COMMAND: "Wound for wound." (Ex. 21: 25.)

MUST GIVE STRIPE FOR STRIPE.

38. COMMAND: "Stripe for stripe." (Ex. 21: 25.)

SMITING OUT THE EYES OF SERVANTS.

39. COMMAND: "And if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake." (Ex., 21: 26.)

SMITING OUT THE TEETH OF SERVANTS.

40. COMMAND: "And if he smite out his manservant's tooth, or his maidservant's tooth; he shall let him go free for his tooth's sake." (Ex. 21: 27.)

AN OX THAT GORETH.

41. COMMAND: "If an ox gore a man or a woman, that they die; then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit." (Ex. 21: 28.)

WHEN THE OWNER KNEW HIS OX WOULD GORE.

42. COMMAND: "But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or woman; the ox shall be stoned, and his owner also shall be put to death." (Ex. 21: 29.)

MAN WITH A GORING OX COULD RANSOM HIS LIFE.

43. COMMAND: "If there be laid on him a sum of money, then he shall give, for the ransom of his life, whatsoever is laid upon him." (Ex. 21: 30.)

DIFFERS NOT WHETHER IT WERE A SON OR A DAUGHTER. GORED.

44. COMMAND: "Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him." (Ex. 21: 31.)

WHEN AN OX PUSH A MANSERVANT OR A MAIDSERVANT.

45. COMMAND: "If the ox shall push a manservant or a maidservant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned." (Ex. 21: 32.)

WHEN AN OX OR AN ASS FALL INTO A PIT LEFT OPEN.

46. COMMAND: "And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein; the owner of the pit shall make it good, and give money unto the owner of them; and the dead beast shall be his." (Ex. 21: 33, 34.)

WHEN ONE OX KILLS ANOTHER.

47. COMMAND: "And if one man's ox hurt another's, that he die, then they shall sell the live ox, and divide the money of it; and the dead ox also they shall divide." (Ex. 21: 35.)

WHEN AN OX KILLS ANOTHER AND HAS NOT BEEN KEPT IN.

48. COMMAND: "Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead shall be his own." (Ex. 21: 36.)

STEALING OXEN AND SHEEP.

49. COMMAND: "If a man steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep." (Ex. 22: 1.)

KILLING A THIEF WHILE STEALING.

50. COMMAND: "If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him." (Ex., 22: 2.)

WHEN A THIEF SHOULD MAKE RETRIBUTION.

51. COMMAND: "If the sun be risen upon him, there shall be blood shed for him; for he should make full retribution: if he have nothing, then he shall be sold for his theft." (Ex., 22: 3.)

WHEN THE THIEF SHOULD RESTORE DOUBLE.

52. COMMAND: "If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep, he shall restore double." (Ex., 22: 4.)

PUTTING A BEAST IN ANOTHER MAN'S FIELD.

53. COMMAND: "If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution." (Ex., 22: 5.)

WHEN FIRE DOES DAMAGE.

54. COMMAND: "If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed therewith, he that kindled the fire shall surely make restitution." (Ex., 22: 6.)

GOODS STOLEN IN ANOTHER MAN'S CHARGE AND THE THIEF BE FOUND.

55. COMMAND: "If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him pay double." (Ex., 22: 7.)

GOODS STOLEN IN ANOTHER MAN'S CHARGE AND THE THIEF BE NOT FOUND.

56. COMMAND: "If the thief be not found, then the master of the house shall be brought unto the judges, to see whether he have put his hand unto his neighbour's goods. For all manner of trespass, whether it be for ox, for ass, for sheep, for raiment, or for any manner of lost thing, which another challengeth to be his, the cause of both parties shall come before the judges; and whom the judges shall condemn, he shall pay double unto his neighbour." (Ex., 22: 8, 9.)

TAKING AN OATH THAT HE HAS NOT TAKEN HIS NEIGHBOUR'S GOODS.

57. COMMAND: "If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing it: then shall an oath of the Lord be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept thereof, and he shall not make it good." (Ex., 22:10, 11.)

STEALING THINGS YOU HAVE IN CHARGE FOR ANOTHER MAN.

58. COMMAND: "And if it be stolen from him, he shall make restitution unto the owner thereof." (Ex., 22: 12.)

BRINGING THAT WHICH WAS TORN FOR A WITNESS.

59. COMMAND: "If it be torn in pieces, then let him bring it for a witness, and he shall not make good that which was torn." (Ex., 22: 13.)

MAKING GOOD BORROWED THINGS THAT WERE DESTROYED.

60. COMMAND: "And if a man borrow ought of his neighbour, and it be hurt, or die, the owner thereof being not with it, he shall surely make it good." (Ex., 22: 14.)

WHEN THE OWNER IS WITH IT.

61. COMMAND: "But if the owner thereof be with it, he shall not make it good: if it be an hired thing, it came for his hire." (Ex., 22: 15.)

ENTICING A MAID NOT BETROTHED.

62. COMMAND: "And if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife." (Ex., 22: 16.)

PAYING MONEY ACCORDING TO DOWRY OF VIRGINS.

63. COMMAND: "If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins." (Ex., 22: 17.)

WITCHES KILLED.

64. COMMAND: "Thou shalt not suffer a witch to live." (Ex., 22: 18.)

OF BEATIALITY.

65. COMMAND: "Whosoever lieth with a beast shall surely be put to death." (Ex., 22: 19.)

OF STRANGERS.

66. COMMAND: "Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt." (Ex., 22: 21.)

OF WIDOWS AND FATHERLESS CHILDREN.

67. COMMAND: "Ye shall not afflict any widow, or fatherless child." (Ex., 22: 22.)

OF USURY.

68. COMMAND: "If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon usury." (Ex., 22: 25.)

OF PLEDGES.

69. COMMAND: "If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down." (Ex., 22: 26.)

OBEDIENCE TO RULERS.

70. COMMAND: "Thou shalt not revile the gods (judges), nor curse the ruler of thy people." (Ex., 22: 28.)

FIRST OF EVERY THING BELONG TO THE LORD.

71. COMMAND: "Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors." (Ex., 22: 29.)

FIRSTBORN SON BELONGS TO THE LORD.

72. COMMAND: "The firstborn of thy sons shalt thou give unto me." (Ex., 22: 29.)

GIVING OXEN AND SHEEP TO THE LORD ON THE EIGHTH DAY.

73. COMMAND: "Likewise shalt thou do with thine oxen, and with thy sheep; seven days it shall be with his dam; on the eighth day thou shalt give it me." Ex., 22: 30.)

NOT TO EAT FLESH TORN OF BEASTS.

74. COMMAND: "And ye shall be holy men unto me: neither shall ye eat any flesh that is torn of beasts in the field; ye shall cast it to the dogs." (Ex., 22: 31.)

FALSE WITNESS.

75. COMMAND: "Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness." (Ex., 23: 1.)

NOT FOLLOW WICKED TO WREST JUDGMENT.

76. COMMAND: "Thou shalt not follow a multitude to do evil: neither shalt thou speak in a cause to decline after many to wrest judgment." (Ex., 23: 2.)

JUSTICE TO THE POOR.

77. COMMAND: "Neither shalt thou countenance a poor man in his cause." (Ex., 23: 3.)

NOT WRESTING JUDGMENT OF THE POOR.

78. COMMAND: "Thou shalt not wrest the judgment of thy poor in his cause." (Ex., 23: 6.)

TAKING STRAY OX TO AN ENEMY.

79. COMMAND: "If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again." (Ex., 23: 4.)

HELPING HIM THAT HATETH THEE.

80. COMMAND: "If thou see the ass of him that hateth thee, lying under his burden, and wouldest forbear to help him; thou shalt surely help with him." (Ex., 23: 5.)

KEEP FAR FROM FALSE MATTERS.

81. COMMAND: "Keep thee far from a false matter." (Ex., 23: 7.)

TAKING NO GIFT.

82. COMMAND: "And thou shalt take no gift; for the gift blindeth the wise, and perverteth the words of the righteous." (Ex., 23: 8.)

OF THE YEAR OF REST.

83. COMMAND: "And six years thou shalt sow thy land, and shalt gather in the fruits thereof; but the seventh year thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave, the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy olive-yard." (Ex., 23: 10, 11.)

OF THE THREE FEASTS.

84. COMMAND: "Three times thou shalt keep a feast unto me in the year." (Ex., 23: 14, 17.)

FEAST OF UNLEAVENED BREAD.

85. COMMAND: *"Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt; and none shall appear before me empty."*) (Ex., 23: 15.)

FEAST OF HARVEST.

86. COMMAND: "And the feast of harvest, the first fruits of thy labours, which thou hast sown in the field." (Ex., 23: 16.)

FEAST OF INGATHERING.

87. COMMAND: "And the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field." (Ex., 23: 16.)

NOT OFFER BLOOD WITH LEAVEN BREAD.

88. COMMAND: "Thou shalt not offer the blood of my sacrifice with leavened bread." (Ex., 23: 18.)

FAT OF SACRIFICE NOT REMAIN TILL MORNING.

89. COMMAND: "Neither shall the fat of my sacrifice remain until the morning." (Ex., 23: 18.)

SEETHING KID IN MOTHER'S MILK.

90. COMMAND: "Thou shalt not seethe a kid in his mother's milk." (Ex., 23: 19.)

PROMISE: "Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared." (Ex., 23: 20.)

OBEDIENCE TO THE GUIDING ANGEL.

91. COMMAND: "Beware of him, and obey his voice, provoke him not: for he will not pardon your transgressions: for my name is in him." (Ex., 23: 21.)

PROMISE: "But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. For mine angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites; and I will cut them off." (Ex., 23: 22, 23.)

DESTROYING THE FALSE GODS OF CANAAN.

92. COMMAND: "Thou shalt not bow down to their gods, nor serve them, nor do after their works; but thou shalt utterly overthrow them, and quite break down their images, and ye shall serve the Lord your God." (Ex., 23: 24, 25.)

PROMISE: "And he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee. There shall nothing cast their young, nor be barren, in thy land: the number of thy days I will fulfill. I will send my fear before thee, and will destroy all the people to whom thou shalt come; and I will make all thine enemies turn their backs unto thee. And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee. I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee. By little and little I will drive them out from before thee, until thou be increased, and inherit the land. And I will set thy bounds from the red sea even unto the sea of the Philistines, and from the desert unto the river: for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee." (Ex., 23: 25-31.)

MAKE NO COVENANT WITH OTHER NATIONS.

93. COMMAND: "Thou shalt make no covenant with them, nor with their gods. They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee." (Ex., 23: 32, 33.)

CALLING THE LEADERS OF ISRAEL UP INTO THE MOUNTAIN.

94. COMMAND: "And he said unto Moses, Come up unto the Lord, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off." (Ex., 24: 1.)

MOSES ALONE COME NEAR THE LORD.

95. COMMAND: "And Moses alone shall come near the Lord; but they shall not come nigh, neither shall the people go up with him." (Ex., 24: 2.)

MOSES RECEIVING THE TABLES OF STONE AND THE LAW.

96. COMMAND: "And the Lord said unto Moses, Come up to me into the mount, and be there; and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them." (Ex., 24: 12.)

OFFERING FOR THE TABERNACLE.

97. COMMAND: "And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering. And this is the offering which ye shall take of them; gold,

and silver, and brass, and blue, and purple, and scarlet, and fine linen, and goats' hair, and rams' skins dyed red, and badgers' skins, and shittim wood, oil for the light, spices for anointing oil, and for sweet incense, onyx stones, and stones to be set in the ephod, and in the breastplate." (Ex., 25: 1-7.)

SANCTUARY.

98. COMMAND: "And let them make me a sanctuary; that I may dwell among them." (Ex., 25: 8.)

MAKE TABERNACLE ACCORDING TO PATTERN.

99. COMMAND: "According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." (Ex., 25: 9.)

THE ARK.

100. COMMAND: "And they shall make an ark of shittim wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold; within and without shalt thou overlay it, and shall make upon it a crown of gold round about. And thou shalt cast four rings of gold for it, and put them in the four corners thereof; and two rings shall be in the one side of it, and two rings in the other side of it. And thou shalt make staves of shittim wood, and overlay them with gold. And thou shalt put the staves into the rings by the side of the ark, that the ark may be borne with them. The staves shall be in the rings of the ark; they shall not be taken from it." (Ex., 25: 10-15.)

PUTTING THE TESTIMONY INTO THE ARK.

101. COMMAND: "And thou shalt put into the ark the testimony which I shall give thee." (Ex., 25: 16.)

THE MERCY SEAT.

102. COMMAND: "And thou shalt make a mercy seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof." (Ex., 25: 17.)

THE CHERUBIMS.

103. COMMAND: "And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat. And make one cherub on the one end, and the other cherub on the other end: even of the mercy seat shall ye make the cherubims on the two ends thereof. And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be. And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee." (Ex., 25: 18-21.)

PROMISE: And there I will meet with thee, and will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel." (Ex., 25: 22.)

TABLE OF SHEWBRED WITH FURNITURE THEREOF.

104. COMMAND: "Thou shalt also make a table of shittim wood: two cubits shall be the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof. And thou shall overlay it with pure gold, and make thereto a crown of gold round about. And thou shalt make unto it a border of an handbreadth round about, and thou shalt make a golden crown to the border thereof round about. And thou shalt make for it four rings of gold, and put the rings in the four corners that are on the four feet thereof. Over against the border shall the rings be for places of the staves to bear the table. And thou shalt make the staves of shittim wood, and overlay them with gold, that the table may be borne with them. And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal; of pure gold shalt thou make them." (Ex., 25: 23-29.)

SHEWBREAD.

105 COMMAND: "And thou shalt set upon the table shewbread before me alway." (Ex., 25: 30.)

THE CANDLESTICK.

106 COMMAND: "And thou shalt make a candestick of pure gold; of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same. And six branches shall come out of the sides of it: three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side: three bowls made like unto almonds, with a knop and a flower in one branch; and three bowls made like almonds in

the other branch, with a knop and a flower; so in the six branches that come out of the candlestick. And in the candlestick shall be four bowls made like unto almonds, with their knops and their flowers. And there shall be a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick. Their knops and their branches shall be of the same; all of it shall be one beaten work of pure gold. And thou shalt make the seven lamps thereof; and they shall light the lamps thereof, that they may give light over against it. And the tongs thereof, and the snuffdishes thereof, shall be of pure gold. Of a talent of pure gold shall he make it, with all these vessels." (Ex., 25: 31-39.)

MUST FOLLOW PATTERN.

107. COMMAND: "And look that thou make them after their pattern, which was showed thee in the mount." (Ex., 25: 40.)

THE TEN CURTAINS OF THE TABERNACLE.

108. COMMAND: "Moreover, thou shalt make the tabernacle with the ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work shalt thou make them. The length of one curtain shall be eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains shall have one measure. The five curtains shall be coupled together one to another; and other five curtains shall be coupled one to another. And thou shalt make loops of blue upon the edge of the one curtain, from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of

another curtain, in the coupling of the second. Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that is in the coupling of the second, that the loops may take hold one of another. And thou shalt make fifty taches of gold, and couple the curtains together with the taches; and it shall be one tabernacle." (Ex., 26: 1-6.)

THE ELEVEN CURTAINS OF GOATS' HAIR.

109 COMMAND: "And thou shalt make curtains of goats' hair, to be a covering upon the tabernacle: eleven curtains shalt thou make. The length of one curtain shall be thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains shall be all of one measure. And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle. And thou shalt make fifty loops on the edge of the one curtain that is outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second. And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the tent together, that it may be one. And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the back side of the tabernacle. And a cubit on the one side, and a cubit on the other side, of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side and on that side, to cover it." (Ex., 26: 7-13.)

RAM'S SKIN.

110. COMMAND: "And thou shalt make a covering for the tent of rams' skins dyed red" (Ex., 26: 14).

BADGERS' SKINS.

111. COMMAND: "And a covering above of badgers' skins thou shalt make" (Ex., 26: 14).

BOARDS FOR THE TABERNACLE.

112. COMMAND: "And thou shalt make boards for the tabernacle of shittim wood standing up. Ten cubits shall be the length of a board, and a cubit and a half shall be the breadth of one board. Two tenons shall there be in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle" (Ex., 26: 15-17).

BOARDS FOR SOUTH SIDE.

113. COMMAND: "And thou shalt make the boards for the tabernacle, twenty boards on the south side southward" (Ex., 26: 18).

SOCKETS FOR SOUTH SIDE.

114. COMMAND: "And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons" (Ex., 26: 19).

BOARDS FOR THE NORTH SIDE.

115. COMMAND: "And for the second side of the tabernacle on the north side there shall be twenty boards" (Ex., 26: 20).

SOCKETS FOR THE NORTH SIDE.

116. COMMAND: "And their forty sockets of silver; two sockets under one board, and two sockets under another board" (Ex., 26: 21).

BOARDS FOR THE WEST SIDE.

117. COMMAND: "And for the sides of the tabernacle westward thou shalt make six boards" (Ex., 26: 22).

CORNER BOARDS OF THE WEST SIDE.

118. COMMAND: "And two boards shalt thou make for the corners of the tabernacle in the two sides" (Ex., 26: 23).

COUPLING OF CORNER BOARDS.

119. COMMAND: "And they shall be coupled together beneath, and they shall be coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners" (Ex., 26: 24).

SOCKETS FOR THE WEST SIDE.

120. COMMAND: "And they shall be eight boards, and their sockets of silver, sixteen sockets; two sockets under one board, and two sockets under another board" (Ex., 26: 25).

THE FIVE BARS.

121. COMMAND: "And thou shalt make bars of shittim wood; five for the boards of the one side of the tabernacle, and five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward" (Ex., 26: 27).

THE MIDDLE BAR.

122. COMMAND: "And the middle bar in the midst of the boards shall reach from end to end" (Ex., 26: 28).

BOARDS AND BARS OVERLAID WITH GOLD.

123. COMMAND: "And thou shalt overlay the boards with gold, and make their rings of gold for places for the bars: and thou shalt overlay the bars with gold" (Ex., 26: 29).

NO RIGHT TO CHANGE THE PATTERN OF THE TABERNACLE.

124. COMMAND: "And thou shalt rear up the tabernacle according to the fashion thereof which was shewed thee in the mount" (Ex., 26: 30).

THE VAIL FOR THE ARK.

125. COMMAND: "And thou shalt make a vail of blue, and purple, and scarlet, and fine twined linen, of cunning work: with cherubims shall it be made" (Ex., 26: 31).

POSITION OF THE VAIL.

126. COMMAND: "And thou shalt hang it upon four pillars of shittim wood overlaid with gold: their hooks shall be of gold, upon the four sockets of silver. And thou shalt hang up the vail under the taches, that thou mayst bring in thither within the vail the ark of the testimony; and the vail shall divide unto you between the holy place and the most holy" (Ex., 26: 32, 33).

POSITION OF THE ARK AND MERCY SEAT.

127. COMMAND: "And thou shalt put the mercy seat upon the ark of the testimony in the most holy place" (Ex., 26: 34).

POSITION OF THE TABLE.

128. COMMAND: "And thou shalt set the table without the vail, and thou shalt put the table on the north side" (I left out the clause referring to the candlestick) (Ex., 26: 35).

POSITION OF THE CANDLESTICK.

129. COMMAND: The Lord commanded Moses to put the candlestick on the south side of the tabernacle (Ex., 26: 35).

THE HANGING FOR THE DOOR.

130. COMMAND: "And thou shalt make an hanging for the door of the tent, of blue and purple, and scarlet, and fine twined linen, wrought with needlework" (Ex., 26: 36).

FIXTURES FOR THE HANGING OF THE DOOR.

131. COMMAND: "And thou shalt make for the hanging five pillars of shittim wood, and overlay them with gold, and their hooks shall be of gold: and thou shalt cast five sockets of brass for them" (Ex., 26: 37).

THE ALTAR OF BURNT OFFERING, WITH THE VESSELS THEREOF.

132. COMMAND: "And thou shalt make an altar of shittim wood, five cubits long, and five cubits broad; the altar shall be foursquare; and the height thereof shall be three cubits. And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt overlay it with brass. And thou shalt make his pans to receive his ashes, and his shovels, and his basons, and his fleshhooks, and his

firepans; all the vessels thereof thou shalt make of brass. And thou shalt make for it a grate of network of brass; and upon the net shalt thou make four brazen rings in the four corners thereof. And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar. And thou shalt make staves for the altar, staves of shittim wood, and overlay them with brass, and the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it. Hollow with boards shalt thou make it; as it was shewed thee in the mount, so shall they make it" (Ex., 27: 1-8).

THE COURT OF THE TABERNACLE. HANGINGS FOR SOUTH SIDE.

133. COMMAND: "And thou shalt make the court of the tabernacle: for the south side southward there shall be hangings for the court of fine twined linen of an hundred cubits long for one side" (Ex., 27:9).

PILLARS AND SOCKETS FOR SOUTH SIDE.

134. COMMAND: "And the twenty pillars thereof and their twenty sockets shall be of brass" (Ex., 27: 10).

HOOKS AND FILLETS OF SOUTH SIDE.

135. COMMAND: "The hooks of the pillars and their fillets shall be of silver" (Ex., 27: 10).

HANGINGS FOR THE NORTH SIDE.

136. COMMAND: "And likewise for the north side in length there shall be hangings of an hundred cubits long" (Ex., 27: 11).

PILLARS AND SOCKETS ON NORTH SIDE.

137. COMMAND: "And his twenty pillars and their twenty sockets (shall be) of brass" (Ex., 27: 11).

HOOKS AND FILLETS ON NORTH SIDE.

138. COMMAND: "The hooks of the pillars and their fillets (shall be) of silver" (Ex., 27: 11).

HANGINGS FOR WEST SIDE.

139. COMMAND: "And for the breadth of the court on the west side shall be hangings of fifty cubits; their pillars ten, and their sockets ten" (Ex., 27: 12).

BREADTH OF COURT ON EAST SIDE.

140. COMMAND: "And the breadth of the court on the east side eastward shall be fifty cubits" (Ex., 27: 13).

HANGINGS, PILLARS, AND SOCKETS ON ONE SIDE GATE.

141. COMMAND: "The hangings of one side of the gate shall be fifteen cubits; their pillars three, and their sockets three" (Ex., 27: 14).

HANGINGS, PILLARS, AND SOCKETS ON OTHER SIDE GATE.

142: COMMAND: "And on the other side shall be hangings fifteen cubits: their pillars three, and their sockets three" (Ex., 27: 15).

HANGINGS, PILLARS, AND SOCKETS FOR THE GATE.

143. COMMAND: "And for the gate of the court shall be an hanging of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework; and their pillars shall be four, and their sockets four" (Ex., 27: 16).

PILLARS, HOOKS AND SOCKETS.

144. COMMAND: "All the pillars round about the court shall be filleted with silver; their hooks shall be of silver, and their sockets of brass" (Ex., 27: 17).

THE DIMENSIONS OF THE COURT.

145. COMMAND: "The length of the court shall be an hundred cubits, and the breadth fifty everywhere, and the height five cubits of fine twined linen, and their sockets of brass" (Ex., 27: 18).

VESSELS OF TABERNACLE.

146. COMMAND: "All the vessels of the tabernacle in all the service thereof, and all the pins of the court, shall be of brass" (Ex., 27: 19).

OLIVE OIL FOR LIGHT.

147. COMMAND: "And thou shalt command the children of Israel, that they bring the pure oil olive beaten for the light, to cause the lamp to burn always" (Ex., 27: 20).

AARON AND SONS IN CHARGE OF THE LAMPS.

148. COMMAND: "In the tabernacle of the congregation without the vail, which is before the testimony, Aaron and his sons shall order it from evening to morning before the Lord. It shall be a statute forever unto their generations on the behalf of the children of Israel" (Ex., 27: 21).

AARON AND HIS SONS SET APART TO PRIESTLY OFFICE.

149. COMMAND: "And take thou unto thee Aaron, thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab, and Abihu, Eleazar, and Ithamar, Aaron's sons" (Ex., 28: 1).

PRIESTLY GARMENTS.

150. COMMAND: "And thou shalt make holy garments for Aaron, thy brother, for glory and for beauty. And thou shalt speak unto all that are wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office" (Ex., 28: 2, 3).

THE EPHOD.

151. COMMAND: "And they shall make the ephod of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work. It shall have the two shoulder pieces thereof joined at the two edges thereof; and so it shall be joined together. And the curious girdle of the ephod, which is upon it, shall be of the same, according to the work thereof; even of gold, of blue, and purple, and scarlet, and fine twined linen" (Ex., 28: 6-8).

THE ONYX STONES OF THE EPHOD.

152. COMMAND: "And thou shalt take two onyx stones, and grave on them the names of the children of Israel; six of their names on one stone, and the other six names of the rest on the other stone, according to their birth. With the work of an engraver in stone, like

the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold. And thou shalt put the two stones upon the shoulders of the ephod for stones of memorial unto the children of Israel: and Aaron shall bear their names before the Lord upon his two shoulders for a memorial. And thou shalt make ouches of gold; and two chains of pure gold at the ends; of wreathen work shalt thou make them, and fasten the wreathen chains to the ouches" (Ex. 28: 9-14).

THE BREASTPLATE.

153. COMMAND: "And thou shalt make the breastplate of judgment with cunning work; after the work of the ephod thou shalt make it; of gold, of blue, and of purple, and of scarlet, and of fine twined linen, shalt thou make it. Foursquare it shall be, being doubled; a span shall be the length thereof, and a span shall be the breadth thereof. And thou shalt set in it settings of stones, even four rows of stones: the first row shall be a sardin, a topaz, and a carbuncle: this shall be the first row. And the second row shall be an emerald, a sapphire, and a diamond. And the third row a ligure, an agate, and an amethyst. And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their inclosings. And the stones shall be with the names of the children of Israel, twelve, according to their names, like the engravings of a signet; every one with his name shall they be according to the twelve tribes. And thou shalt make upon the breastplate chains at the ends of wreathen work of pure gold. And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate. And thou shalt put the two wreathen chains of gold

in the two rings which are on the ends of the breastplate. And the other two ends of the two wreathen chains thou shalt fasten in the two ouches, and put them on the shoulder pieces of the ephod before it. And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate, in the border thereof, which is in the side of the ephod inward. And two other rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, toward the forepart thereof, over against the other coupling thereof, above the curious girdle of the ephod. And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that it may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod" (Ex., 28: 15-28).

AARON BEARING THE NAMES OF THE CHILDREN OF ISRAEL.

154. COMMAND: "And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually" (Ex., 28: 29).

URIM AND THUMMIM.

155. COMMAND: "And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the Lord: and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually" (Ex., 28: 30).

THE ROBE OF THE EPHOD.

156. COMMAND: "And thou shalt make the robe of the ephod all of blue. And there shall be an hole in the top of

it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of an habergeon, that it be not rent. And beneath, upon the hem of it, thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the hem thereof; and bells of gold between them round about: A golden bell and a pomegranate, a golden bell and a pomegranate upon the hem of the robe round about. And it shall be upon Aaron to minister; and his sound shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out, that he die not" (Ex., 28: 31-35).

THE PLATE OF THE MITRE.

157. COMMAND: "And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD. And thou shalt put it on a blue lace, that it may be upon the mitre, upon the forefront of the mitre it shall be. And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the Lord" (Ex., 28: 36-38).

THE EMBROIDERED COAT.

158. COMMAND: "And thou shalt embroider the coat of fine linen" (Ex., 28: 39).

THE MITRE.

159. COMMAND: "And thou shalt make the mitre of fine linen" (Ex., 28: 39).

THE GIRDLE.

160. COMMAND: "And thou shalt make the girdle of needlework" (Ex., 28: 39).

GARMENTS FOR AARON'S SONS.

161. COMMAND: "And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty" (Ex., 28: 40).

MOSES DRESSING AND CONSECRATING AARON AND HIS SONS.

162. COMMAND: "And thou shalt put them (holy garments) upon Aaron, thy brother, and his sons with him; and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office" (Ex., 28: 41).

THE LINEN BREECHES.

163. COMMAND: "And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach" (Ex., 28: 42).

WHEN TO WEAR THE HOLY GARMENTS.

164. COMMAND: "And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy place; that they bear not iniquity, and die. It shall be a statute for ever unto him and his seed after him" (Ex., 28: 43).

PREPARATION FOR THE CONSECRATION OF AARON AND HIS SONS.

165. COMMAND: "And this is the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: Take one young bullock, and two rams without blemish, and unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil; of wheaten flour shalt thou make them. And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams" (Ex., 29: 1-3).

WASHING AARON AND HIS SONS.

166. COMMAND: "And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water" (Ex., 29: 4).

MOSES PUTTING THE HOLY GARMENTS UPON AARON.

167. COMMAND: "And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod. And thou shalt put the mitre upon his head, and put the holy crown upon the mitre" (Ex., 29: 5-6).

MOSES ANOINTING AARON.

168. COMMAND: "Then thou shalt take the anointing oil, and pour it upon his head, and anoint him" (Ex., 29: 7).

MOSES PUTTING THE HOLY GARMENTS UPON AARON'S SONS.

169. COMMAND: "And thou shalt bring his (Aaron's) sons, and put coats upon them. And thou shalt gird them with girdles, Aaron and his sons, and put the bonnets on them: and the priest's office shall be theirs for a perpetual statute: and thou shalt consecrate Aaron and his sons" (Ex., 29: 8, 9).

KILLING THE BULLOCK OF CONSECRATION.

170. COMMAND: "And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and Aaron and his sons shall put their hands upon the head of the bullock. And thou shalt kill the bullock before the Lord, by the door of the tabernacle of the congregation" (Ex., 29: 10, 11).

THE BLOOD OF THE BULLOCK.

171. COMMAND: "And thou shalt take of the blood of the bullock, and put it upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar" (Ex., 29: 12).

THE BURNING OF THE FAT, CAUL, AND KIDNEYS.

172. COMMAND: "And thou shalt take all the fat that covereth the inwards, and the caul that is above the liver, and the two kidneys, and the fat that is upon them, and burn them upon the altar" (Ex., 29: 13).

FLESH, SKIN, AND DUNG BURNED WITHOUT THE CAMP.

173. COMMAND: "But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it is a sin offering" (Ex., 29: 14).

KILLING OF FIRST RAM OF CONSECRATION.

174. COMMAND: "Thou shalt also take one ram; and Aaron and his sons shall put their hands upon the head of the ram. And thou shalt slay the ram" (Ex., 29: 15, 16).

SPRINKLING THE ALTAR WITH BLOOD.

175. COMMAND: "And thou shalt take his blood, and sprinkle it round about upon the altar" (Ex., 29: 16).

BURNING THE RAM UPON THE ALTAR.

176. COMMAND: "And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put them unto his pieces and unto his head. And thou shalt burn the whole ram upon the altar: it is a burnt offering unto the Lord: it is a sweet savour, an offering made by fire unto the Lord" (Ex., 29: 17, 18).

KILLING SECOND RAM OF CONSECRATION.

177. COMMAND: "And thou shalt take the other ram, and Aaron and his sons shall put their hands upon the head of the ram. Then shalt thou kill the ram" (Ex., 29: 19, 20).

USE OF THE BLOOD OF SECOND RAM.

178. COMMAND: "And take of his blood, and put it upon the tips of the right ear of Aaron, and upon the tips of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about" (Ex., 29: 20).

BLOOD UPON THE ALTAR AND ANOINTING OIL.

179. COMMAND: "And thou shalt take the blood that is upon the altar, and of the anointing oil, and sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons' garments with him" (Ex., 29: 21).

WAVE OFFERING.

180. COMMAND: "Also thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul above the liver, and the two kidneys, and the fat that is upon them, and the right shoulder; for it is a ram of consecration. And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that is before the Lord. And thou shalt put all in the hands of Aaron, and in the hands of his sons; and shalt wave them for a wave offering before the Lord." (Ex., 29: 22-24).

BURNING THE WAVE OFFERING.

181. COMMAND: "And thou shalt receive them (things waved, verses 22-24) of their hands, and burn them upon the altar for a burnt offering, for a sweet savour before the Lord: it is an offering made by fire unto the Lord" (Ex., 29: 25).

THE WAVE BREAST.

182. COMMAND: "And thou shalt take the breast of the ram of Aaron's consecration: and wave it for a wave offering before the Lord, and it shall be thy part" (Ex., 29: 26).

THE HEAVE OFFERING.

183. COMMAND: "And thou shalt sanctify the breast of the wave offering, and the shoulder of the heave offering, which is waved, and which is heaved up, of the ram of the consecration, even of that which is for Aaron, and of that which is for his sons: and it shall be Aaron's and his son's by statute for ever from the children of Israel; for it is an heave offering: and it shall be an heave offering from the children of Israel of the sacrifice of their peace offerings, even their heave offering unto the Lord" (Ex. 29: 27, 28).

AARON'S GARMENTS AT HIS DEATH.

184. COMMAND: "And the holy garments of Aaron shall be his sons' after him, to be anointed therein, and to be consecrated in them" (Ex., 29: 29).

AARON'S SUCCESSOR IN THE PRIESTLY OFFICE.

185. COMMAND: "And that son that is priest in his stead shall put them on seven days, when he cometh into the tabernacle of the congregation, to minister in the holy place" (Ex., 29: 30).

AARON AND HIS SONS EATING THINGS OF THE ATONEMENT.

186. COMMAND: "And thou shalt take the ram of the consecration, and seethe his flesh in the holy place. And Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket, by the door of the tabernaocle of the congregation. And they shall eat those things wherewith the atonement was made, to consecrate and to sanctify" (Ex., 29: 31-33).

STRANGERS NOT ALLOWED TO EAT THINGS OF THE ATONEMENT.

187. COMMAND: "But a stranger shall not eat thereof, because they are holy" (Ex., 29: 33).

FLESH AND BLOOD OF CONSECRATION REMAINING OVER NIGHT MUST NOT BE EATEN.

188. COMMAND: "And if ought of the flesh of the consecration, or of the bread, remain unto the morning, then thou shalt burn the remainder with fire: it shall not be eaten, because it is holy" (Ex., 29: 34).

SEVEN DAYS CONSECRATING AARON AND HIS SONS.

189. COMMAND: "And thus shalt thou do unto Aaron, and to his sons, according to all things which I have commanded thee: seven days shalt thou consecrate them" (Ex., 29: 35).

MAKING AN ATONEMENT FOR THE ALTAR.

190. COMMAND: "And thou shalt offer every day a bullock for a sin offering for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it. Seven days thou shalt make an atonement for the altar, and sanctify it; and it shall be an altar most holy:

whatsoever toucheth the altar shall be holy" (Ex., 29: 36, 37).

CONTINUAL DAILY OFFERING.

191. COMMAND: "Now this is that which thou shalt offer upon the altar: two lambs of the first year, day by day continually" (Ex., 29: 38, 42).

MORNING AND EVENING SACRIFICE.

192. COMMAND: "The one lamb thou shalt offer in the morning, and the other lamb thou shalt offer at even" (Ex., 29: 39).

MORNING SACRIFICE.

193. COMMAND: "And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil, and the fourth part of an hin of wine for a drink offering" (Ex., 29: 40).

EVENING SACRIFICE.

194. COMMAND: "And the other lamb thou shalt offer at even, and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a sweet savour, and an offering made by fire unto the Lord" (Ex., 29: 41).

PROMISE: "And there (at the door of the tabernacle) I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory. And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office. And I will dwell among the children of Israel, and will be their God. And they shall know that I am the Lord their God, that brought them forth out of the land of Egypt, that I may dwell among them: I am the Lord their God" (Ex., 29: 43-46).

ALTAR OF INCENSE.

195. COMMAND: "And thou shalt make an altar to burn incense upon; of shittim wood shalt thou make it. A cubit shall be the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits shall be the height thereof: the horns thereof shall be of the same. And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof: and thou shalt make unto it a crown of gold round about. And two golden wings shalt thou make to it under the crown of it, by the two corners thereof, upon the two sides of it shalt thou make it; and they shall be for places for the staves of shittim wood, and overlay them with gold" (Ex., 30: 1-5).

POSITION OF THE ALTAR OF INCENSE.

196. COMMAND: "And thou shalt put it before the vail that is by the ark of the testimony, before the mercy seat that is over the testimony, where I will meet with thee" (Ex., 30: 6).

AARON BURNING MORNING INCENSE.

197. COMMAND: "And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it" (Ex., 30: 7).

AARON BURNING EVENING INCENSE.

198. COMMAND: "And when Aaron lighteth the lamps at even, he shall burn incense upon it; a perpetual incense before the Lord throughout your generations" (Ex., 30: 8).

NO STRANGE INCENSE TO BE OFFERED.

199. COMMAND: "Ye shall offer no strange incense thereon, nor burn sacrifice, nor meat offering; neither shall ye pour drink offering thereon" (Ex., 30: 9).

AARON MAKING ATONEMENT ONCE A YEAR UPON ALTAR OF INCENSE.

200. COMMAND: "And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonement: once in the year shall he make atonement upon it, throughout your generations: it is most holy unto the Lord" (Ex. 30: 10).

THE RANSOM OF SOULS.

201. COMMAND: "When thou takest the sum of the children of Israel, after their number, then shall they give every man a ransom for his soul unto the Lord, when thou numberest them; that there be no plague among them when thou numberest them. This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary (a shekel is twenty gerahs): an half shekel shall be the offering of the Lord. Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the Lord" (Ex., 30: 12-14).

RICH AND POOR GIVE ALIKE.

202. COMMAND: "The rich shall not give more, and the poor shall not give less, than half a shekel, when they give an offering unto the Lord, to make an atonement for your souls" (Ex., 30: 15).

THE USE OF THE ATONEMENT MONEY.

203. COMMAND: "And thou shalt take the atonement money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before the Lord, to make an atonement for your souls" (Ex., 30: 16).

THE BRAZEN LAVER.

204. COMMAND: "Thou shalt also make a laver of brass, and his foot also of brass, to wash withal" (Ex., 30: 18).

THE POSITION OF THE LAVER.

205. COMMAND: "And thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein" (Ex., 30: 18).

AARON AND SONS WASHING IN THE LAVER.

206. COMMAND: "For Aaron and his sons shall wash their hands and their feet thereat. When they go into the tabernacle of the congregation, they shall wash with water, that they die not: or when they come near the altar to minister, to burn offering made by fire unto the Lord: so they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, even to him and to his seed throughout their generations" (Ex., 30: 19-21).

THE HOLY ANOINTING OIL.

207. COMMAND: "Take thou also unto thee principal spices, of pure myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred and fifty shekels, and of sweet calamus two hundred and fifty shekels, and of cassia five hundred shekels, after the shekel of the sanctuary, and of oil olive one hin: and thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil" (Ex., 30: 23-25).

ANOINTING THE TABERNACLE AND ITS FURNITURE.

208. COMMAND: "And thou shalt anoint the tabernacle of

the congregation therewith, and the ark of the testimony, and the table and all his vessels, and the candlestick and his vessels, and the altar of incense, and the altar of burnt offering with all his vessels, and the laver and his foot. And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy" (Ex., 30: 26-29).

ANOINTING AARON AND SONS WITH OIL.

209: COMMAND: "And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest's office" (Ex. 30: 30).

ANOINTING OIL TO BE CONTINUAL.

210. COMMAND: "And thou shalt speak unto the children of Israel, saying, this shall be an holy anointing oil unto me throughout your generations" (Ex., 30: 31).

ANOINTING OIL NOT POURED UPON FLESH.

211. COMMAND: "Upon man's flesh shall it not be poured" (Ex., 30: 32).

FORBIDDEN TO MAKE OIL LIKE IT.

212. COMMAND: "Neither shall ye make any other like it, after the composition of it: it is holy, and it shall be holy unto you" (Ex., 30: 32). P. D.

THE PERFUME.

213: COMMAND: "And the Lord said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; these sweet spices, with pure frankincense: of each shall there be a like weight: and thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure and holy" (Ex., 30: 34, 35).

PERFUME TO BE PUT BEFORE THE TESTIMONY.

214. COMMAND: "And thou shalt beat some of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee: it shall be unto you most holy" (Ex., 30: 36).

FORBIDDEN TO MAKE OTHER PERFUME LIKE IT.

215. COMMAND: "And as for the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the Lord" (Ex., 30: 37). P. D.

BEZALEEL, AHOLIAB, AND WISE HEARTED ARE TO DO THE WORK OF THE TABERNACLE AND ITS FURNITURE.

216. COMMAND: "And the Lord spake unto Moses, saying, See, I have called by name Bezaleel, the son of Uri, the son of Hur, of the tribe of Juda; and I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship. And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan; and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee" (Ex., 31: 1-6).

MOSES COMMANDED TO GO DOWN FROM MOUNTAIN.

217 COMMAND: "And the Lord said unto Moses, Go, get down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves" (Ex., 32: 7.)

THE LORD COMMANDS MOSES TO LET HIM ALONE.

218. COMMAND: "And the Lord said unto Moses, I have seen this people, and, behold, it is a stiffnecked people: now therefore let me alone, that my wrath may wax hot against them, and that I may consume them; and I will make of thee a great nation" (Ex., 32: 9, 10).

SLAYING THE IDOLATROUS ISRAELITES.

219. COMMAND: "And he (Moses) said unto them, Thus saith the Lord God of Israel, put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour" (Ex., 32: 27).

GOD COMMANDS MOSES TO LEAD THE PEOPLE.

220 COMMAND: "Therefore now go, lead the people unto the place of which I have spoken unto thee" (Ex., 32: 34).

PROMISE: Behold, mine angel shall go before thee" (Ex., 32: 34).

SECOND TABLES OF STONE.

221. COMMAND: "And the Lord said unto Moses, Hew thee two tables of stone like unto the first; and I will write upon these tables the words that were in the first tables, which thou brakest" (Ex., 34: 1).

MOSES' SECOND VISIT TO THE MOUNT.

222 COMMAND: "And be ready in the morning, and come up in the morning unto Mount Sinai, and present thyself there to me in the top of the mount" (Ex., 34: 2).

NOTHING ELSE NEAR THE MOUNT.

223 COMMAND: "And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount" (Ex., 34: 3).

REDEEMING THE FIRSTLING OF AN ASS.

224 COMMAND: "But the firstling of an ass thou shalt redeem with a lamb: and if thou redeem him not, then shalt thou break his neck" (Ex., 34: 20).

MUST REDEEM THE FIRST BORN.

225 COMMAND: "All the first born of thy sons thou shalt redeem. And none shall appear before me empty" (34: 20).

RESTING IN EARING AN HARVEST TIMES.

226 COMMAND: "In earing time and in harvest thou shalt rest" (Ex., 34: 21).

PROMISE: "For I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou shalt go up to appear before the Lord thy God thrice in the year" (Ex., 34: 24).

MOSES WRITES THE LAW.

227 COMMAND: "And the Lord said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel" (Ex., 34: 27).

NO KINDLING FIRE ON SABBATH DAYS.

228 COMMAND: "Ye shall kindle no fire throughout your habitations upon the sabbath day" (Ex., 35: 3).

PEOPLE RESTRAINED IN OFFERINGS FOR TABERNACLE.

229 COMMAND: "And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing" (Ex., 36: 6).

TABERNACLE REARED.

230 COMMAND: "And the Lord spake unto Moses, saying, On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation" (Ex., 40: 1, 2).

POSITION OF THE ALTAR OF BURNT OFFERING.

231 COMMAND: "And thou shalt set the altar of the burnt offering before the door of the tabernacle of the tent of the congregation" (Ex., 40: 6).

SETTING UP THE COURT.

232 COMMAND: "And thou shalt set up the court round about, and hang up the hanging at the court gate" (Ex., 40: 8).

BURNT OFFERINGS.

233 COMMAND: "Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the Lord, ye shall bring your offering of the cattle, even of the herd, and of the flock" (Lev., 1: 2).

BURNT OFFERING OF THE HERD.

234 COMMAND: "If his offering be a burnt sacrifice of the herd, let him offer a male without blemish: he shall

offer it of his own voluntary will at the door of the tabernacle of the congregation before the Lord. And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him, to make atonement for him. And he shall kill the bullock before the Lord: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation. And he shall flay the burnt offering, and cut it into his pieces. And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire: and the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that is on the fire which is upon the altar: but his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, to be a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord" (Lev., 1: 3-9).

BURNT OFFERING OF THE FLOCKS.

235 COMMAND: "And if his offering be of the flocks, *namely,* of the sheep, or of the goats, for a burnt sacrifice; he shall bring it a male without blemish. And he shall kill it on the side of the altar northward before the Lord; and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar: and he shall cut it into his pieces, with his head and his fat; and the priest shall lay them in order on the wood that is on the fire which is upon the altar. But he shall wash the inwards and the legs with water: and the priest shall bring it all, and burn it upon the altar: it is a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord" (Lev., 1: 10-13).

OFFERING OF THE FOWLS.

236 COMMAND: "And if the burnt sacrifice for his offering to the Lord be of fowls, then he shall bring his offer-

ing of turtle doves, or of young pigeons. And the priest shall bring it unto the altar, and wring off his head, and burn it on the altar; and the blood thereof shall be wrung out at the side of the altar: and he shall pluck away his crop with his feathers, and cast it beside the altar on the east part, by the place of the ashes: and he shall cleave it with the wings thereof, but shall not divide it asunder: and the priest shall burn it upon the altar, upon the wood that is upon the fire: it is a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord" (Lev., 1: 14-17).

MEAT OFFERING OF FLOUR, OIL AND FRANKINCENSE.

237 COMMAND: "And when any will offer a meat offering unto the Lord, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon: and he shall bring it to Aaron's sons, the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar, to be an offering made by fire, of a sweet savour unto the Lord: and the remnant of the meat offering shall be Aaron's and his sons': it is a thing most holy of the offerings of the Lord made by fire" (Lev., 2: 1-3).

MEAT OFFERING BAKEN IN OVEN.

238 COMMAND: "And if thou bring an oblation of a meat offering baken in the oven, it shall be unleaven cakes of fine flour mingled with oil, or unleavened wafers anointed with oil" (Lev., 2: 4).

MEAT OFFERING BAKEN IN PAN.

239. COMMAND: "And if thy oblation be a meat offering,

baken in a pan, it should be of fine flour, unleavened, mingled with oil. Thou shalt part it in pieces, and pour oil thereon: it is a meat offering" (Lev., 2: 5, 6).

MEAT OFFERING BAKEN IN FRYING PAN.

240 COMMAND: "And if thy oblation be a meat offering baken in the frying-pan, it shall be made of fine flour with oil. And thou shalt bring the meat offering that is made of these things unto the Lord: and when it is presented unto the priest, he shall bring it unto the altar. And the priest shall take from the meat offering a memorial thereof, and shall burn it upon the altar: it is an offering made by fire, of a sweet savour unto the Lord. And that which is left of the meat offering, shall be Aaron's and his sons': it is a thing most holy of the offerings of the Lord made by fire" (Lev., 2: 7-10).

NO LEAVEN OR HONEY BURNED WITH MEAT OFFERING.

241 COMMAND: "No meat offering, which ye shall bring unto the Lord, shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering of the Lord made by fire" (Lev., 2: 11).

FIRST FRUITS OFFERED, BUT NOT BURNED.

242 COMMAND: "As for the oblation of the first fruits, ye shall offer them unto the Lord: but they shall not be burnt on the altar for a sweet savour" (Lev., 2: 12).

SALT WITH ALL OFFERINGS.

243 COMMAND: "And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt" (Lev., 2: 13).

MEAT OFFERING OF FIRST FRUITS.

244 COMMAND: "And if thou offer a meat offering of thy first fruits unto the Lord, thou shalt offer for the meat offering of thy firstfruits green ears of corn dried by the fire, even corn beaten out of full ears. And thou shalt put oil upon it, and lay frankincense thereon: it is a meat offering. And the priest shall burn the memorial of it, part of the beaten corn thereof, and part of the oil thereof, with all the frankincense thereof: it is an offering made by fire unto the Lord" (Lev., 2: 14-16).

PEACE OFFERING OF THE HERD.

245 COMMAND: "And if his oblation be a sacrifice of peace offering, if he offer it of the herd, whether it be male or female, he shall offer it without blemish before the Lord. And he shall lay his hand upon the head of his offering, and kill it at the door of the tabernacle of the congregation: and Aaron's sons, the priests, shall sprinkle the blood upon the altar round about. And he shall offer of the sacrifice of the peace offering, an offering made by fire unto the Lord; the fat that covereth the inwards, and all the fat that is upon the inwards, and the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away. And Aaron's sons shall burn it on the altar upon the burnt sacrifice, which is upon the wood that is on the fire: it is an offering made by fire, of a sweet savour unto the Lord" (Lev., 3: 1-5).

PEACE OFFERING OF THE FLOCK.

246 COMMAND: "And if his offering for a sacrifice of peace offering unto the Lord be of the flock, male or female, he shall offer it without blemish" (Lev., 3: 6).

LAMB FOR PEACE OFFERING.

247 COMMAND: "If he offer a lamb for his offering, then shall he offer it before the Lord. And he shall lay his hand upon the head of this offering and kill it before the tabernacle of the congregation: and Aaron's sons shall sprinkle the blood thereof round about upon the altar. And he shall offer of the sacrifice of the peace offering, an offering made by fire unto the Lord: the fat thereof, and the whole rump, it shall he take off hard by the backbone; and the fat that covereth the inwards, and all the fat that is upon the inwards, and the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away. And the priest shall burn it upon the altar: it is the food of the offering made by fire unto the Lord" (Lev., 3: 7-11).

GOAT FOR PEACE OFFERING.

248 COMMAND: "And if his offering be a goat, then he shall offer it before the Lord. And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about. And he shall offer thereof his offering, even an offering made by fire unto the Lord; the fat that covereth the inwards, and all the fat that is upon the inwards, and the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away. And the priest shall burn them upon the altar: it is the food of that offering made by fire, for a sweet savour. All the fat is the Lord's. It shall be a perpetual statute for your generations, throughout all your dwellings, that ye eat neither fat nor blood" (Lev., 3: 12-17).

SIN OF IGNORANCE BY THE PRIEST.

249. COMMAND: "And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the Lord, concerning things which ought not to be done, and shall do against any of them: if the priest that is anointed do sin according to the sin of the people; then let him bring, for his sin which he hath sinned, a young bullock without blemish unto the Lord for a sin offering. And he shall bring the bullock unto the door of the tabernacle of the congregation before the Lord; and shall lay his hand upon the bullock's head, and kill the bullock before the Lord. And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation: and the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the Lord before the vail of the sanctuary. And the priest shall put some of the blood upon the horns of the altar of sweet incense before the Lord, which is in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation. And he shall take off from it all the fat of the bullock for the sin offering; the fat that covereth the inwards, and all the fat that is upon the inwards, and the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away, as it was taken off from the bullock of the sacrifice of peace offerings; and the priest shall burn them upon the altar of the burnt offering. And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung, even the whole bullock shall he carry forth without the camp unto a clean place, where the

ashes are poured out, and burn him on the wood with fire: where the ashes are poured out shall he be burnt" (Lev., 4: 1-12).

SIN OF IGNORANCE BY WHOLE CONGREGATION.

250. COMMAND: "And if the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done somewhat against any of the commandments of the Lord, concerning things which should not be done, and are guilty; when the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation. And the elders of the congregation shall lay their hands upon the head of the bullock before the Lord; and the bullock shall be killed before the Lord. And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation: and the priest shall dip his finger in some of the blood, and sprinkle it seven times before the Lord, even before the vail. And he shall put some of the blood upon the horns of the altar which is before the Lord, that is in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation. And he shall take all his fat from him, and burn it upon the altar. And he shall do with the bullock as he did with the bullock for a sin offering, so shall he do with this: and the priest shall make an atonement for them, and it shall be forgiven them. And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: it is a sin offering for the congregation" (Lev., 4: 13-21).

SIN OF IGNORANCE BY RULERS.

251. COMMAND: "When a ruler hath sinned, and done some-

what through ignorance against any of the commandments of the Lord his God, concerning things which should not be done, and is guilty; or if his sin, wherein he hath sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish: and he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the Lord: it is a sin offering. And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out his blood at the bottom of the altar of burnt offering. And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace offerings: and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him" (Lev., 4: 22-26).

SIN OF IGNORANCE BY COMMON PEOPLE.

252. COMMAND: "And if any one of the common people sin through ignorance, while he doeth somewhat against any of the commandments of the Lord concerning things which ought not to be done, and be guilty; or if his sin, which he hath sinned, come to his knowledge; then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned. And he shall lay his hand upon the head of the sin offering, and slay the sin offering in the place of the burnt offering. And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar. And he shall take away all the fat thereof, as the fat is taken away from the sacrifice of peace offerings; and the priest shall burn it upon the altar for a sweet savour unto the Lord: and the priest shall make an atonement for him, and

it shall be forgiven him" (Lev., 4: 27-31). (May offer a lamb in the same way (Lev., 4: 32-35).

HE THAT SINNETH IN CONCEALING HIS KNOWLEDGE.

253. COMMAND: "And if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known it; if he do not utter it, then he shall bear his iniquity" (Lev., 5: 1).

TOUCHING UNCLEAN THINGS.

254. COMMAND: "Or if a soul touch any unclean thing, whether it be a carcase of an unclean beast, or a carcase of unclean cattle, or be the carcase of unclean creeping things, and if it be hidden from him; he also shall be unclean, and guilty" (Lev., 5: 2).

TOUCHING THE UNCLEANNESS OF MAN.

255. COMMAND: "Or if he touch the uncleanness of man, whatsoever uncleanness it be that a man shall be defiled withal, and it be hid from him; when he knoweth of it, then he shall be guilty" (Lev., 5: 3).

SWEARING.

256. COMMAND: "Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty of one of these. And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing: and he shall bring his tresspass offering unto the Lord, for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin offering; and the priests shall make an atonement for him concern-

ing his sin" (Lev., 5: 4-6). If he was not able to offer a lamb or a kid, then he might offer two turtle-doves, or two young pigeons (Lev., 5: 7). If he was not able to offer the doves or pigeons, then he was permitted to offer a tenth part of an ephah of fine flour" (Lev., 5: 11).

TRESPASSING AGAINST HOLY THINGS.

257. COMMAND: "If a soul commit a trespass, and sin through ignorance, in the holy things of the Lord; then he shall bring, for his trespass unto the Lord, a ram without blemish out of the flocks, with thy estimation by shekels of silver, after the shekel of the sanctuary, for a tresspass offering: and he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest: and the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him" (Lev., 5: 15-16).

RESPONSIBLE FOR EVERY SIN OF IGNORANCE.

258. COMMAND: "And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the Lord; though he wist it not, yet is he guilty, and shall bear his iniquity. And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest: and the priest shall make an atonement for him concerning his ignorance wherein he erred and wist it not; and it shall be forgiven him" (Lev., 5: 17, 18).

TRESPASS OFFERING FOR SINS DONE WITTINGLY.

259. COMMAND: "And the Lord spake unto Moses, saying, If a soul sin, and commit a trespass against the

Lord, and lie unto his neighbour in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour; or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, sinning therein: then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the last thing which he found, or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his trespass offering. And he shall bring his trespass offering unto the Lord, a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest: and the priest shall make an atonement for him before the Lord: and it shall be forgiven him for any thing of all that he hath done in trespassing therein" (Lev., 6: 1-7).

AARON AND HIS SONS' MINISTRY IN BURNT OFFERINGS.

260. COMMAND: "And the Lord spake unto Moses, saying, Command Aaron and his sons, saying, This is the law of the burnt offering: it is the burnt offering, because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it. And the priest shall put on his linen garment, and his linen breeches shall be upon his flesh, and take up the ashes which the fire hath consumed with the burnt offering on the altar, and he shall put them beside the altar. And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place. And the fire upon the altar shall be burning in it, it shall not be put out: and the priest

shall burn wood on it every morning, and lay the burnt offering in order upon it, and he shall burn thereon the fat of the peace offerings. The fire shall ever be burning upon the altar: it shall never go out" (Lev., 6: 8-13).

AARON'S MEAT OFFERING ON DAY OF CONSECRATION.

261. COMMAND: "This is the offering of Aaron and his sons, which they shall offer unto the Lord in the day when he is anointed; the tenth part of an ephah of fine flour for a meat offering perpetual, half of it in the morning, and half thereof at night. In a pan it shall be made with oil; and when it is baken, thou shalt bring it in: and the baken pieces of the meat offering shalt thou offer for a sweet savour unto the Lord. And the priest of his sons that is anointed in his stead shall offer it: it is a statute forever unto the Lord; it shall be wholly burnt" (Lev., 6: 20-22).

LAW OF SIN OFFERING.

262. COMMAND: "And the Lord spake unto Moses, saying, Speak unto Aaron and to his sons, saying, This is the law of the sin offering: in the place where the burnt offering is killed shall the sin offering be killed before the Lord: it is most holy. The priest that offereth it for sin shall eat it: in the holy place shall it be eaten, in the court of the tabernacle of the congregation. Whatsoever shall touch the flesh thereof shall be holy: and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the holy place. But the earthen vessel wherein it is sodden shall be broken; and if it be sodden in a brazen pot, it shall be both scoured, and rinsed in water. All the males among the priests shall eat thereof: it is most holy.

And no sin offering, whereof any of the blood is brought into the tabernacle of the congregation, to reconcile withal in the holy place, shall be eaten: it shall be burnt in the fire" (Lev., 6: 24-30).

LAW OF TRESPASS OFFERING.

263. COMMAND: "Likewise this is the law of the trespass offering: it is most holy. In the place where they kill the burnt offering shall they kill the trespass offering: and the blood thereof shall be sprinkled round about upon the altar. And he shall offer of it all the fat thereof; the rump, and the fat that covereth the inwards, and the two kidneys, and the fat that is on them, which is by the flanks, and the caul that is above the liver, with the kidneys, it shall he take away: and the priest shall burn them upon the altar for an offering made by fire unto the Lord: it is a trespass offering. Every male among the priests shall eat thereof: it shall be eaten in the holy place: it is most holy. As the sin offering is, so is the trespass offering: there is one law for them: the priest that maketh atonement therewith shall have it" (Lev., 7: 1-7).

PRIEST'S PART OF BURNT OFFERINGS.

264. COMMAND: "And the priest that offereth any man's burnt offering, even the priest shall have to himself the skin of the burnt offering which he hath offered" (Lev., 7: 8).

MEAT OFFERINGS THAT BELONG TO THE PRIESTS.

265. COMMAND: "And every meat offering, mingled with oil, in the oven, and all that is dressed in the frying-pan, and in the pan, shall be the priest's that offereth it" (Lev., 7: 9).

MEAT OFFERING THAT BELONG TO AARON'S SONS.

266. COMMAND: "And every meat offering mingled with oil, and dry, shall all the sons of Aaron have, one as much as another" (Lev., 7: 10).

PEACE OFFERING FOR THANKSGIVING.

267. COMMAND: "And this is the law of sacrifice of peace offerings, which he shall offer unto the Lord. If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleaven wafers anointed with oil, and cakes mingled with oil, of fine flour, fried. Besides the cakes, he shall offer for his offering leavened bread with the sacrifice of thanksgiving of his peace offerings. And of it he shall offer one out of the whole oblation for an heave offering unto the Lord, and it shall be the priest's that sprinkleth the blood of the peace offerings. And the flesh of the sacrifice of his peace offering for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning" (Lev., 7: 11-15).

PEACE OFFERING FOR A VOW, OR A VOLUNTARY OFFERING.

268. COMMAND: "But if the sacrifice of his offering be a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten: But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire. And if any of the flesh of the sacrifice of his peace offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination, and the soul that eateth of it shall bear his iniquity" (Lev., 7: 16-18).

FLESH THAT IS NOT EATEN.

269. COMMAND: "And the flesh that toucheth any unclean thing shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof" (Lev., 7: 19).

MEN IN UNCLEANNESS EAT NOT PEACE OFFERING.

270. COMMAND: "But the soul that eateth of the flesh of the sacrifice of peace offerings, that pertain unto the Lord, having his uncleanness upon him, even that soul shall be cut off from his people" (Lev., 7: 20) P. D.

MEN TOUCHING UNCLEAN THINGS EAT NOT OF PEACE OFFERINGS.

271 COMMAND: "Moreover the soul that shall touch any unclean thing, as the uncleanness of man, or any unclean beast, or any abominable unclean thing, and eat of the flesh of the sacrifice of peace offerings, which pertain unto the Lord, even that soul shall be cut off from his people" (Lev., 7: 21). P. D.

FORBIDDEN TO EAT FAT.

272. COMMAND: "Speak unto the children of Israel, saying, Ye shall eat no manner of fat, of ox, or of sheep, or of goat. And the fat of the beast that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use; but ye shall in no wise eat of it" (Lev., 7: 23, 24). P. D.

FORBIDDEN TO EAT BLOOD.

273. COMMAND: *"Moreover, ye shall eat no manner of blood, whether it be of fowl, or of beast, in any of your dwellings"* (Lev., 7: 26). P. D.

BEAST OF PEACE OFFERING.

274. COMMAND: "The priest shall burn the fat upon the altar; but the beast shall be Aaron's and his sons" (Lev. 7: 31).

RIGHT SHOULDER OF PEACE OFFERING.

275. COMMAND: "He among the sons of Aaron, that offereth the blood of the peace offerings, and the fat, shall have the right shoulder for his part" (Lev., 7: 33).

AARON'S FIRST OFFERING.

276. COMMAND: "And he (Moses) said unto Aaron, Take thee a young calf for a sin offering, and a ram for a burnt offering, without blemish, and offer them before the Lord" (Lev., 9: 2).

FIRST OFFERING FOR THE PEOPLE.

277. COMMAND: "And unto the children of Israel thou shalt speak, saying, Take ye a kid of the goats for a sin offering; and a calf and a lamb, both of the first year, without blemish, for a burnt offering; also a bullock and a ram for peace offerings, to sacrifice before the Lord; and a meat offering mingled with oil: for to day the Lord will appear unto you" (Lev., 9: 3, 4).

AARON AND SONS FORBIDDEN TO MOURN FOR NADAB AND ABIHU.

278. COMMAND: "And Moses said unto Aaron, and unto Eleazar, and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the Lord hath kindled" (Lev., 10: 6).

P. D.

PRIESTS NOT TO LEAVE DOOR OF TABERNACLE.

279. COMMAND: "And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: for the anointing oil of the Lord is upon you. And they did according to the word of Moses" (Lev., 10: 7). P. D.

WINE FORBIDDEN THE PRIESTS.

280. COMMAND: "Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations" (Lev., 10: 9). P. D.

HOLY AND UNHOLY, CLEAN AND UNCLEAN.

281. COMMAND: "And that ye may put difference between holy and unholy, and between clean and unclean" (Lev., 10: 10).

PRIESTS TO TEACH THE STATUTES OF THE LORD.

282. COMMAND: "And that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses" (Lev., 10: 11).

WHERE THE PRIESTS EAT THE MEAT OFFERING.

283. COMMAND: "And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take the meat offering that remaineth of the offerings of the Lord made by fire, and eat it without leaven beside the altar: for it is most holy: and ye shall eat it in the holy place, because it is thy due, and thy sons' due, of the sacrifices of the Lord made by fire: for so I am commanded" (Lev., 10: 12, 13).

EATING WAVE BREAST AND HEAVE SHOULDER IN A CLEAN PLACE.

284. COMMAND: "And the wave breast and heave shoulder shall ye eat in a clean place; thou, and thy sons, and thy daughters with thee: for they be thy due, and thy sons' due, which are given out of the sacrifices of peace offerings of the children of Israel" (Lev., 10: 14).

WHAT BEASTS MAY BE EATEN.

285. COMMAND: "Speak unto the children of Israel, saying, These are the beasts which ye shall eat among all the beasts that are on the earth. Whatsoever parteth the hoof, and is cloven-footed, and cheweth the cud among the beasts, that shall ye eat" (Lev., 11: 2, 3).

WHAT BEASTS MAY NOT BE EATEN.

286. COMMAND: "Nevertheless, these shall ye not eat, of them that chew the cud, or of them that divide the hoof: the camel, the coney, the hare, the swine" (Lev., 11: 4-8).

WHAT FISH MAY BE EATEN.

287. COMMAND: "These shall ye eat, of all that are in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat" (Lev., 11: 9).

WHAT FISH MAY NOT BE EATEN.

288. COMMAND: "And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which is in the waters, they

shall be an abomination unto you: they shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcases in abomination" (Lev., 11: 10, 11).

WHAT FOWLS MAY NOT BE EATEN.

289. COMMAND: "And these are they which ye shall have in abomination among the fowls; they shall not be eaten, they are an abomination; the eagle, and the ossifrage, and the ospray, and the vulture, and the kite after his kind; every raven after his kind; and the owl, and the night hawk, and the cuckoo, and the hawk after his kind, and the little owl, and the cormorant, and the great owl, and the swan, and the pelican, and the gier eagle, and the stork, the heron after her kind, and the lapwing, and the bat. All fowls that creep, going upon all four, shall be an abomination to you" (Lev., 11: 13-20).

FLYING CREEPING THINGS ON ALL FOUR.

290. COMMAND: "Yet these may ye eat, of every flying creeping thing that goeth upon all four, which have legs above their feet, to leap withal upon the earth; even these of them ye may eat; the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind" (Lev., 11: 21, 22).

THE CARCASE OF UNCLEAN FOWLS.

291. COMMAND: "But all other flying creeping things, which have four feet, shall be an abomination unto you. And for these ye shall be unclean: whosoever toucheth the carcase of them shall be unclean ununtil the even. And whosoever beareth ought of the carcase of them shall wash his clothes, and be unclean until the even" (Lev., 11: 23-25).

THE CARCASE OF UNCLEAN BEASTS.

292. COMMAND: "The carcases of every beast which divideth the hoof, and is not cloven footed, nor cheweth the cud, are unclean unto you: every one that toucheth them shall be unclean" (Lev., 11: 26).

CARCASE OF BEAST THAT GO ON PAWS.

293. COMMAND: "And whatsoever goeth upon his paws, among all manner of beasts that go on all four, those are unclean unto you: who so toucheth their carcase shall be unclean until the even. And he that beareth the carcase of them shall wash his clothes, and be unclean until the even: they are unclean unto you" (Lev., 11: 27, 28).

UNCLEAN CREEPING THINGS.

294. COMMAND: "These also shall be unclean unto you among the creeping things that creep upon the earth; the weasel, and the mouse, and the tortoise after his kind, and the ferret, and the chameleon, and the lizard, and the snail, and the mole. These are unclean to you among all that creep: whosoever doth touch them, when they be dead, shall be unclean until the even" (Lev., 11: 29-31, 41-44).

UNCLEAN CARCASES FALLING UPON OTHER THINGS.

295. COMMAND: "And upon whatsoever any of them, when they are dead, doth fall, it shall be unclean; whether it be any vessel of wood, or raiment, or skin, or sack, whatsoever vessel it be, wherein any work is done, it must be put into water, and it shall be unclean until the even; so it shall be cleansed." (Lev., 11: 32).

UNCLEAN CARCASE FALLING INTO EARTHEN VESSELS.

296. COMMAND: "And every earthen vessel, whereinto any of them falleth, whatsoever is in it shall be unclean; and ye shall break it" (Lev., 11: 33).

MEATS AND DRINKS DEFILED BY UNCLEAN WATER.

297. COMMAND: "Of all meat which may be eaten, that on which such water cometh shall be unclean: and all drink that may be drunk in every such vessel shall be unclean" (Lev., 11: 34).

TAKING DOWN OVENS AND POTS WHEN UNCLEAN.

298. COMMAND: "And every thing whereupon any part of their carcase falleth shall be unclean; whether it be oven, or ranges for pots, they shall be broken down: for they are unclean, and shall be unclean unto you" (Lev., 11: 35).

CLEAN WATER BECOMES UNCLEAN.

299. COMMAND: "Nevertheless, a fountain or pit, wherein there is plenty of water, shall be clean: but that which toucheth their carcase shall be unclean" (Lev., 11: 36).

SOWING SEED, BECOMING UNCLEAN.

300. COMMAND: "And if any part of their carcase fall upon any sowing seed which is to be sown, it shall be clean. But if any water be upon the seed, and any part of their carcase fall thereon, it shall be unclean unto you" (Lev., 11: 37, 38).

THE CARCASE OF THE CLEAN BEASTS.

301. COMMAND: "And if any beast, of which ye may eat,

die; he that toucheth the carcase thereof shall be unclean until the even. And he that eateth of the carcase of it shall wash his clothes, and be unclean until the even: he also that beareth the carcase of it shall wash his clothes, and be unclean until the even" (Lev., 11: 39, 40).

PURIFICATION OF WOMAN AFTER BIRTH OF MAN CHILD.

302. COMMAND: "Speak unto the children of Israel, saying, If a woman have conceived seed, born a man child; then she shall be unclean seven days; according to the days of separation for her infirmity shall she be unclean. And she shall then continue in the blood of her purifying three and thirty days: she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled" (Lev., 12: 2, 4).

PURIFICATION OF WOMAN AFTER BIRTH OF MAID CHILD.

303. COMMAND: "But if she bear a maid child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying threescore and six days" (Lev., 12: 5).

OFFERING FOR WOMAN AFTER CHILD BIRTH.

304. COMMAND: "And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtle dove, for a sin offering, unto the door of the tabernacle of the congregation, unto the priest; who shall offer it before the Lord, and make an atonement for her; and she shall be cleansed from the issue of her blood. This is the law for her that hath born a male or female. And if she be not able to bring a lamb, then she shall

bring two turtles, or two young pigeons; the one for the burnt offering, and the other for a sin offering; and the priest shall make an atonement for her, and she shall be clean" (Lev., 12: 6-8).

CIRCUMCISION UNDER THE LAW.

305. COMMAND: *"And in the eighth day the flesh of his foreskin shall be circumcised"* (Lev., 12: 3).

LAWS TO THE PRIESTS CONCERNING DETECTING LEPROSY WHEN HAIR IS WHITE.

306. COMMAND: "When a man shall have in the skin of his flesh a rising, a scab, or a bright spot, and it be in the skin of his flesh like the plague of leprosy; then he shall be brought unto Aaron the priest, or unto one of his sons the priests: and the priest shall look on the plague in the skin of the flesh; and when the hair in the plague is turned white, and the plague in sight be deeper than the skin of his flesh, it is a plague of leprosy: and the priest shall look on him, and pronounce him unclean" (Lev., 13: 2, 3).

A SCAB.

307. COMMAND: "If the bright spot be white in the skin of his flesh, and in sight be not deeper than the skin, and the hair thereof be not turned white; then the priest shall shut him up that hath the plague seven days: and the priest shall look on him the seventh day: and, behold, if the plague in his sight be at a stay, and the plague spread not in the skin, then the priest shall shut him up seven days more: and the priest shall look on him again the seventh day; and, behold, if the plague be somewhat dark, and the plague spread not in the skin, the priest shall pro-

nounce him clean; it is but a scab: he shall wash his clothes, and be clean" (Lev., 13: 4-6).

A SPREADING SCAB.

308. COMMAND: "But if the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again: and if the priest see that, behold, the scab spreadeth in the skin, then the priest shall pronounce him unclean: it is a leprosy" (Lev., 13: 7, 8).

OLD LEPROSY.

309. COMMAND: "When the plague of leprosy is in a man, then he shall be brought unto the priest; and the priest shall see him: and, behold, if the rising be white in the skin, and it have turned the hair white, and there be quick raw flesh in the rising; it is an old leprosy in the skin of his flesh; and the priest shall pronounce him unclean, and shall not shut him up: for he is unclean" (Lev., 13: 9-11).

LEPROSY COVERING WHOLE PERSON.

310. COMMAND: "And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of him that hath the plague from his head even to his foot, wheresoever the priest looketh; then the priest shall consider: and, behold, if the leprosy have covered all his flesh, he shall pronounce him clean that hath the plague: it is all turned white: he is clean" (Lev., 13: 12, 13).

RAW FLESH.

311. COMMAND: "But when raw flesh appeareth in him, he shall be unclean. And the priest shall see the raw

flesh, and pronounce him to be unclean; for the raw flesh is unclean: it is a leprosy" (Lev., 13: 14, 15).

RAW FLESH TURNED WHITE.

312. COMMAND: "Or if the raw flesh turn again, and be changed unto white, he shall come unto the priest; and the priest shall see him: and, behold, if the plague be turned into white, then the priest shall pronounce him clean that hath the plague: he is clean" (Lev., 13: 16, 17).

LEPROSY FROM A BOIL.

313. COMMAND: "The flesh also, in which, even in the skin thereof, was a boil, and is healed, and in the place of the boil there be a white rising, or a bright spot, white, and somewhat reddish, and it be showed to the priest; and if, when the priest seeth it, behold, it be in sight lower than the skin, and the hair thereof be turned white; the priest shall pronounce him unclean: it is a plague of leprosy broken out of the boil" (Lev., 13: 18-20).

A PLAGUE.

314. COMMAND: "But if the priest look on it, and, behold, there be no white hairs therein, and if it be not lower than the skin, but be somewhat dark, then the priest shall shut him up seven days: and if it spread much abroad in the skin, then the priest shall pronounce him unclean: it is a plague" (Lev., 13: 21, 22).

BURNING BOIL.

315. COMMAND: "But if the bright spot stay in his place, and spread not, it is a burning boil; and the priest shall pronounce him clean" (Lev., 13: 23).

LEPROSY FROM BURNING.

316. COMMAND: "Or if there be any flesh, in the skin whereof there is a hot burning, and the quick flesh that burneth have a white bright spot, somewhat reddish, or white, then the priest shall look upon it: and, behold, if the hair in the bright spot be turned white, and it be in sight deeper than the skin, it is a leprosy broken out of the burning; wherefor the priest shall pronounce him unclean: it is the plague of leprosy" (Lev., 13: 24, 25).

SPREADING ABROAD IN THE SKIN.

317. COMMAND: "But if the priest look on it, and, behold, there be no white hair in the bright spot, and it be no lower than the other skin, but be somewhat dark; then the priest shall shut him up seven days: and the priest shall look upon him the seventh day; and if it be spread much abroad in the skin, then the priest shall pronounce him unclean: it is the plague of leprosy" (Lev., 13: 26, 27).

INFLAMMATION OF BURNING.

318. COMMAND: "And if the bright spot stay in his place, and spread not in the skin, but be somewhat dark; it is a rising of the burning, and the priest shall pronounce him clean: for it is an inflammation of the burning" (Lev., 13: 28).

LEPROSY UPON THE HEAD OR BEARD.

319. COMMAND: "If a man or woman have a plague upon the head or the beard; then the priest shall see the plague: and behold, if it be in sight deeper than the skin; and there be in it a yellow thin hair; then the priest shall pronounce him unclean: it is a dry scall, even a leprosy upon the head or beard" (Lev., 13: 29, 30).

PLAGUE OF THE SCALL.

320. COMMAND: "And if the priest look on the plague of the scall, and, behold, it be not in sight deeper than the skin, and that there is no black hair in it, then the priest shall shut him up that hath the plague of the scall seven days: and in the seventh day the priest shall look on the plague: and, behold, if the scall spread not, and there be in it no yellow hair, and the scall be not in sight deeper than the skin; he shall be shaven, but the scall shall he not shave; and the priest shall shut him up that hath the scall seven days more: and in the seventh day the priest shall look on the scall; and, behold, if the scall be not spread in the skin, nor be in sight deeper than the skin, then the priest shall pronounce him clean; and he shall wash his clothes, and be clean" (Lev., 13: 31-34).

A SPREADING SCALL.

321. COMMAND: "But if the scall spread much in the skin after his cleansing then the priest shall look on him: and, behold, if the scall be spread in the skin, the priest shall not seek for yellow hair; he is unclean" (Lev., 13: 35, 36).

BLACK HAIR IN THE SCALL.

322. COMMAND: "But if the scall be in sight at a stay, and that there is black hair grown up therein, the scall is healed, he is clean: and the priest shall pronounce him clean" (Lev., 13: 37).

WHITE BRIGHT SPOTS, OR FRECKLE.

323. COMMAND: "If a man also or a woman have in the skin of their flesh bright spots, even white bright spots,

then the priest shall look: and, behold, if the bright spots in the skin of their flesh be darkish white; it is a freckle spot that groweth in the skin; he is clean" (Lev., 13: 38, 39).

PLAGUE IN THE HEAD.

324. COMMAND: "And if there be in the bald head, or bald forehead, a white reddish sore; it is a leprosy sprung up in his bald head, or his bald forehead. Then the priest shall look upon it: and, behold, if the rising of the sore be white reddish in his bald head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh; he is a leprous man, he is unclean: the priest shall pronounce him utterly unclean; his plague is in his head" (Lev., 13: 42-44).

LEPER CRYING, UNCLEAN, UNCLEAN.

325: COMMAND: "And the leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean" (Lev., 13: 45).

THE LEPER DWELLING WITHOUT THE CAMP.

326: COMMAND: "All the days wherein the plague shall be in him he shall be defiled; he is unclean: he shall dwell alone; without the camp shall his habitation be" (Lev., 13: 46).

FRETTING LEPROSY IN GARMENTS.

327. COMMAND: "The garment also that the plague of leprosy is in, whether it be a woollen garment, or a linen garment; whether it be in the warp, or woof; of linen, or of woollen; whether in a skin, or in anything made of skin; and if the plague be greenish or reddish in

the garment, or in the skin, either in the warp, or in the woof, or in any thing of the skin; it is a plague of leprosy, and shall be showed unto the priest: and the priest shall look upon the plague, and shut up it that hath the plague seven days: and he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the warp, or in the woof, or in a skin, or in any work that is made of skin; the plague is a fretting leprosy; it is unclean. He shall therefore burn that garment, whether warp or woof, or in woollen or in linen, or any thing of skin, wherein the plague is: for it is a fretting leprosy: it shall be burnt in the fire" (Lev., 13: 47-52).

FRET INWARD.

328. COMMAND: "And if the priest shall look, and, behold, the plague be not spread in the garment, either in the warp, or in the woof, or in any thing of skin: then the priest shall command that they wash the thing wherein the plague is, and he shall shut it up seven days more: and the priest shall look on the plague, after that it is washed: and, behold, if the plague have not changed his colour, and the plague be not spread, it is unclean; thou shalt burn it in the fire; it is fret inward, whether it be bare within or without" (Lev., 13: 53-55).

SPREADING PLAGUE IN GARMENTS.

329. COMMAND: "And if the priest look, and, behold, the plague be somewhat dark after the washing of it; then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof: and if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin; it is a spreading plague; thou shalt burn that wherein the plague is with fire" (Lev., 13: 56 57).

PLAGUE DEPARTED FROM THE GARMENT.

330. COMMAND "And the garment, either warp, or woof, or whatsoever thing of skin it be, which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and shall be clean" (Lev., 13: 58).

PRIEST SPRINKLING THE CURED LEPER.

331. COMMAND: "And the Lord spake unto Moses, saying, This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest: and the priest shall go forth out of the camp; and the priest shall look, and, behold, if the plague of leprosy be healed in the leper, then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet, and hyssop: and the priest shall command that one of the birds be killed in an earthen vessel over running water: as for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water: and he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field" (Lev., 14: 1-7).

CLEANSED LEPER ADMITTED INTO CAMP.

332. COMMAND: "And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days. But it shall be on the seventh day, that he shalt shave all his hair off his head, and his beard, and his eyebrows, even all his hair he shall

shave off: and he shall wash his clothes, also he shall wash his flesh in water and he shall be clean" (Lev., 14: 8, 9).

PRIEST MAKING ATONEMENT FOR CLEANSED LEPER.

333. COMMAND: "And on the eighth day he shall take two he lambs without blemish, and one ewe lamb of the first year without blemish, and three tenth deals of fine flour for a meat offering, mingled with oil, and one log of oil. And the priest that maketh him clean shall present the man that is to be made clean, and those things, before the Lord, at the door of the tabernacle of the congregation: and the priest shall take one he lamb, and offer him for a trespass offering, and the log of oil, and wave them for a wave offering before the Lord: and he shall slay the lamb in the place where he shall kill the sin offering and the burnt offering, in the holy place: for as the sin offering is the priest's, so is the trespass offering: it is most holy. And the priest shall take some of the blood of the trespass offering, and the priest shall put it upon the tip of the right ear of him that is to be cleansed and upon the thumb of his right hand, and upon the great toe of his right foot: and the priest shall take some of the log of oil, and pour it into the palm of his own left hand: and the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger seven times before the Lord: and of the rest of the oil that is in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass offering: and the remnant of the oil that is in the priest's hand he shall pour upon the head of him that is to be cleansed; and the priest shall make an atonement for him before the Lord. And the priest

shall offer the sin offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt offering: and the priest shall offer the burnt offering and the meat offering upon the altar: and the priest shall make an atonement for him, and he shall be clean" (Lev., 14: 10-20).

WHAT THE POOR CLEANSED LEPER SHALL OFFER FOR HIS ATONEMENT.

334. COMMAND: "And if he be poor, and can not get so much; then he shall take one lamb for a trespass offering to be waved, to make an atonement for him, and one tenth deal of fine flour mingled with oil for a meat offering, and a log of oil; and two turtle doves, or two young pigeons, such as he is able to get; and the one shall be a sin offering, and the other a burnt offering. And he shall bring them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the congregation, before the Lord. And the priest shall take the lamb of the trespass offering, and the log of oil, and the priest shall wave them for a wave offering before the Lord. And he shall kill the lamb of the trespass offering, and the priest shall take some of the blood of the trespass offering, and put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot: and the priest shall pour of the oil into the palm of his own left hand: and the priest shall sprinkle with his right finger some of the oil that is in his left hand seven times before the Lord: and the priest shall put of the oil that is in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass offering: and the rest of the

oil that is in the priest's hand he shall put upon the head of him that is to be cleansed, to make an atonement for him before the Lord. And he shall offer the one of the turtle doves, or of the young pigeons, such as he can get; even such as he is able to get, the one for a sin offering, and the other for a burnt offering, with the meat offering: and the priest shall make an atonement for him that is to be cleansed before the Lord" (Lev., 14: 21-31).

LEPROSY IN A HOUSE.

335. COMMAND: "And the Lord spake unto Moses and unto Aaron, saying, When ye be come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy in a house of the land of your possession; and he that owneth the house shall come and tell the priest, saying, It seemeth to me there is as it were a plague in the house; then the priest shall command that they empty the house, before the priest go into it to see the plague, that all that is in the house be not made unclean; and afterward the priest shall go in to see the house: and he shall look on the plague, and, behold, if the plague be in the walls of the house with hollow strakes, greenish or reddish, which in sight are lower than the wall; then the priest shall go out of the house to the door of the house, and shut up the house seven days: and the priest shall come again the seventh day, and shall look: and, behold, if the plague be spread in the walls of the house; then the priest shall command that they take away the stones in which the plague is, and they shall cast them into an unclean place without the city: and he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off without the city into an unclean place: and they shall take other stones, and put them in the place of those stones;

and he shall take other mortar, and shall plaister the house. And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plaistered; then the priest shall come and look, and, behold, if the plague be spread in the house, it is a fretting leprosy in the house, it is unclean. And he shall break down the house, the stones of it, and the timber thereof, and all the mortar of the house; and he shall carry them forth out of the city into an unclean place" (Lev., 14: 33-45).

HOUSE NOT TO BE USED DURING SEVEN DAYS THAT IT IS CLOSED.

336. COMMAND: "Moreover, he that goeth into the house all the while that it is shut up shall be unclean until the even. And he that lieth in the house shall wash his clothes; and he that eateth in the house shall wash his clothes" (Lev., 14: 46, 47).

WHEN THE PLAGUE IN THE HOUSE IS HEALED.

337. COMMAND: "And if the priest shall come in, and look upon it, and, behold, the plague hath not spread in the house, after the house was plaistered; then the priest shall pronounce the house clean, because the plague is healed" (Lev., 14: 48).

MAKING AN ATONEMENT FOR THE HOUSE.

338. COMMAND: "And he shall take to cleanse the house two birds, and cedar wood, and scarlet, and hyssop: and he shall kill the one of the birds in an earthen vessel over running water: and he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times: and he shall cleanse the house with the

blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet: but he shall let go the living bird out of the city into the open fields, and make an atonement for the house: and it shall be clean" (Lev., 14: 49-53).

UNCLEANNESS OF MEN IN THEIR ISSUES.

339. COMMAND: "And the Lord spake unto Moses and to Aaron, saying, Speak unto the children of Israel, and say unto them, When any man hath a running issue out of his flesh, because of his issue he is unclean. And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it is his uncleanness. Every bed whereon he lieth that hath the issue, is unclean: and every thing, whereon he sitteth, shall be unclean" (Lev., 15: 1-4).

HIS BED UNCLEAN.

340. COMMAND: "And whosoever toucheth his bed shall wash his clothes, and bathe himself in water, and be unclean until the even" (Lev., 15: 5).

THINGS ON WHICH HE SITTETH UNCLEAN.

341. COMMAND: "And he that sitteth on any thing whereon he sat that hath the issue shall wash his clothes, and bathe himself in water, and be unclean until the even" (Lev., 15: 6).

MADE UNCLEAN BY TOUCHING HIS FLESH.

342. COMMAND: "And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe himself in water, and be unclean until the even" (Lev., 15: 7).

BEARING UNCLEAN THINGS.

343. COMMAND: "And what saddle soever he rideth upon that hath the issue shall be unclean. And whosoever toucheth any thing that was under him shall be unclean until the even: and he that beareth any of those things shall wash his clothes, and bathe himself in water, and be unclean until the even" (Lev., 15: 9, 10).

MADE UNCLEAN BY BEING TOUCHED.

344. COMMAND: "And whomsoever he toucheth that hath the issue, and hath not rinsed his hands in water, he shall wash his clothes, and bathe himself in water, and be unclean until the even" (Lev., 15: 11).

VESSELS TO BE BROKEN AND WASHED.

345. COMMAND: "And the vessel of earth, that he toucheth which hath the issue, shall be broken: and every vessel of wood shall be rinsed in water" (Lev., 15: 12).

WHEN UNCLEAN PERSON IS CLEANSED OF ISSUE.

346. COMMAND: "And when he that hath an issue is cleansed of his issue; then he shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean" (Lev., 15: 13).

PRIEST MAKING ATONEMENT FOR HIM THAT HAD THE ISSUE.

347. COMMAND: "And on the eighth day he shall take to him two turtle doves, or two young pigeons, and come before the Lord unto the door of the tabernacle of the congregation, and give them unto the priest: and the priest shall offer them, the one for a sin offering,

and the other for a burnt offering; and the priest shall make an atonement for him before the Lord for his issue" (Lev., 15: 14, 15).

SEED OF COPULATION GOING OUT OF MAN.

348. COMMAND: "And if any man's seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even" (Lev., 15: 16).

GARMENTS MADE UNCLEAN BY SEED OF COPULATION.

349. COMMAND: "And every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the even" (Lev., 15: 17).

MAN AND WOMAN BOTH MADE UNCLEAN.

350. COMMAND: "The woman also with whom man shall lie with seed of copulation, they shall both bathe themselves in water, and be unclean until the even" (Lev., 15: 18).

WOMAN WITH ISSUE OF BLOOD.

351. COMMAND: "And if a woman have an issue, and her issue in her flesh be blood, she shall be put apart seven days; and whosoever toucheth her shall be unclean until the even" (Lev., 15: 19).

HER BED UNCLEAN.

352. COMMAND: "And every thing that she lieth upon in her separation shall be unclean; every thing also that she sitteth upon shall be unclean. And whosoever toucheth her bed shall wash his clothes, and bathe himself in water, and be unclean until the even" (Lev., 15: 20, 21).

THINGS ON WHICH SHE SITS ARE UNCLEAN.

353. COMMAND: "And whosoever toucheth any thing that she sat upon shall wash his clothes, and bathe himself in water, and be unclean until the even" (Lev., 15: 22).

MAN MADE UNCLEAN BY THE FLOWERS OF WOMAN.

354. COMMAND: "And if any man lie with her at all, and her flowers be upon him, he shall be unclean seven days; and all the bed whereon he lieth shall be unclean" (Lev., 15: 24).

WOMAN HAVING ISSUE BEYOND DAYS OF SEPARATION.

355. COMMAND: "And if a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she shall be unclean. Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation" (Lev., 15: 25, 26).

TOUCHING THINGS MADE UNCLEAN AFTER SEPARATION.

356. COMMAND: "And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe himself in water, and be unclean until the even" (Lev., 15: 27).

WOMAN CLEAN OF ISSUE AFTER SEVEN DAYS.

357. COMMAND: "But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean" (Lev., 15: 28).

PRIEST MAKING ATONEMENT FOR WOMAN'S ISSUE.

358. COMMAND: "And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation. And the priest shall offer the one for a sin offering, and the other for a burnt offering; and the priest shall make an atonement for her before the Lord, for the issue of her uncleanness" (Lev., 15: 29, 30).

YEARLY SACRIFICES FOR ALL THE PEOPLE. PRIEST NOT ALLOWED TO ENTER AT ALL TIMES THE MOST HOLY PLACE.

359. COMMAND: "And the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the mercy seat, which is upon the ark, that he die not: for I will appear in the cloud upon the mercy seat" (Lev., 16: 2).

AARON'S PREPARATION BEFORE ENTERING HOLY PLACE.

360. COMMAND: "Thus shall Aaron come into the holy place: with a young bullock for a sin offering, and a ram for a burnt offering. He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre he shall be attired: these are holy garments; therefore shall he wash his flesh in water, and so put them on" (Lev., 16: 3, 4).

TAKING AN OFFERING FROM THE PEOPLE.

361. COMMAND: "And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering" (Lev., 16: 5).

CASTING LOTS UPON THE TWO GOATS.

362. COMMAND: "And he shall take the two goats, and present them before the Lord at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scapegoat" (Lev., 16: 7, 8).

AARON KILLING THE BULLOCK AND ENTERING MOST HOLY PLACE.

363. COMMAND: "And Aaron shall bring the bullock of the sin offering which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which is for himself. And he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the vail: and he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not. And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times" (Lev., 16: 11-14).

AARON KILLING THE GOAT AND ENTERING MOST HOLY PLACE.

364. COMMAND: "Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat. And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness" (Lev., 16: 15, 16).

NO ONE IN TABERNACLE WHEN PRIEST MAKES YEARLY ATONEMENT.

365. COMMAND: "And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel" (Lev., 16: 17).

MAKING YEARLY ATONEMENT FOR THE ALTAR.

366. COMMAND: "And he shall go out unto the altar that is before the Lord, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel" (Lev., 16: 18, 19).

SCAPEGOAT BEARING INIQUITIES OF THE PEOPLE.

367. COMMAND: "And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness. And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness" (Lev. 16: 21, 22).

PRIEST CHANGE GARMENTS AND MAKES ATONEMENT FOR THE PEOPLE.

368. COMMAND: "And Aaron shall come into the tabernacle of the congregation, and shall put off the linen gar-

ments which he put on when he went into the holy place, and shall leave them there: and he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people. And the fat of the sin offering shall he burn upon the altar" (Lev., 16: 23-25).

THE MAN THAT LET GO THE SCAPEGOAT.

369. COMMAND: "And he that let go the goat for the scapegoat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp" (Lev. 16: 26).

BULLOCK AND GOAT FOR YEARLY SACRIFICE BURNED WITHOUT THE CAMP.

370. COMMAND: "And the bullock for the sin offering, and the goat for the sin offering, whose blood was brought in to make atonement in the holy place, shall one carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung" (Lev., 16: 27).

THE MAN THAT BURNED THE BULLOCK AND GOAT.

371. COMMAND: "And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp" (Lev., 16: 28).

SOULS AFFLICTED ON TENTH DAY OF SEVENTH MONTH.

372. COMMAND: "And this shall be a statute forever unto you, that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a

stranger that sojourneth among you: for on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord. It shall be a sabbath of rest unto you, and ye shall afflict your souls, by a statute forever" (Lev., 16: 29-31).

THE ATONEMENT ONCE A YEAR MUST CONTINUE.

373. COMMAND: "And the priest, whom ye shall anoint, and whom ye shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, even the holy garments; and he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar; and he shall make an atonement for the priests, and for all the people of the congregation. And this shall be an everlasting statute unto you, to make an atonement for the children of Israel, for all their sins, once a year" (Lev., 16: 32-34).

SACRIFICES MUST BE OFFERED BEFORE THE TABERNACLE.

374. COMMAND: "What man soever there be of the house of Israel, that killeth an ox, or lamb, or goat, in the camp, or that killeth it out of the camp, and bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the Lord, before the tabernacle of the Lord; blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people" (Lev., 17: 3, 4).

ARE NOT TO OFFER SACRIFICES UNTO DEVILS.

375. COMMAND: "And they shall no more offer their sacrifices unto devils, after whom they have gone awhoring. This shall be a statute forever unto them throughout their generations" (Lev., 17: 7).

BLOOD COVERED WITH DUST.

376. COMMAND: "And whatsoever man there be of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust" (Lev., 17: 13).

NOT FOLLOW DOINGS OF EGYPT AND CANAAN, BUT THE LORD.

377. COMMAND: "And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, I am the Lord your God. After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do; neither shall ye walk in their ordinances. Ye shall do my judgments, and keep mine ordinances, to walk therein: I am the Lord your God. Ye shall therefore keep my statutes, and my judgments; which if a man do, he shall live in them: I am the Lord" (Lev., 18: 1-5).

NAKEDNESS OF FATHER AND MOTHER.

378. COMMAND: "None of you shall approach to any that is near of kin to him, to uncover their nakedness: I am the Lord. The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she is thy mother; thou shalt not uncover her nakedness. The nakedness of thy father's wife shalt thou not uncover: it is thy father's nakedness" (Lev., 18: 6-8).

NAKEDNESS OF A SISTER.

379. COMMAND: "The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, whether she be born at home, or born abroad, even their nakedness thou shalt not uncover" (Lev., 18: 9, 11).

NAKEDNESS OF A GRAND DAUGHTER.

380. COMMAND: "The nakedness of thy son's daughter, or of thy daughter's daughter, even their nakedness thou shalt not uncover: for theirs is thine own nakedness" (Lev., 18: 10).

NAKEDNESS OF FATHER'S SISTER.

381. COMMAND: "Thou shalt not uncover the nakedness of thy father's sister: she is thy father's near kinswoman" (Lev., 18: 12).

NAKEDNESS OF MOTHER'S SISTER.

382. COMMAND: "Thou shalt not uncover the nakedness of thy mother's sister: for she is thy mother's near kinswoman" (Lev., 18: 13).

NAKEDNESS OF AN UNCLE.

383. COMMAND: "Thou shalt not uncover the nakedness of thy father's brother" (Lev. 18: 14).

UNCLE'S WIFE.

384. COMMAND: "Thou shalt not approach to his (uncle's) wife: she is thine aunt" (Lev., 18: 14).

NAKEDNESS OF DAUGHTER-IN-LAW.

385. COMMAND: "Thou shalt not uncover the nakedness of thy daughter-in-law: she is thy son's wife; thou shalt not uncover her nakedness" (Lev., 18: 15).

NAKEDNESS OF BROTHER'S WIFE.

386. COMMAND: "Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness" (Lev., 18: 16).

NAKEDNESS OF OTHER RELATIVES.

387. COMMAND: "Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; for they are her near kinswomen: it is wickedness" (Lev., 18: 17).

NAKEDNESS OF ONE IN PRESENCE OF AN OTHER.

388. COMMAND: "Neither shalt thou take a wife to her sister, to vex her, to uncover her nakedness, beside the other, in her life time" (Lev., 18: 18).

NAKEDNESS OF WOMAN IN HER UNCLEANNESS.

389. COMMAND: "Also, thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness" (Lev., 18: 19).

SEED PASS THROUGH FIRE TO MOLECH.

390. COMMAND: "And thou shalt not let any of thy seed pass through the fire to Molech, neither shalt thou profane the name of thy God: I am the Lord" (Lev., 18: 21).

NOT LIE WITH MANKIND AS WITH WOMANKIND

391. COMMAND: "Thou shalt not lie with mankind, as with womankind: it is abomination" (Lev., 18: 22).

NOT REAP THE CORNERS OF THE FIELD.

392. COMMAND: "And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vine-

yard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the Lord your God" (Lev., 19: 9, 10).

PAY HIRELING AT CLOSE OF EACH DAY.

393. COMMAND: "The wages of him that is hired shall not abide with thee all night until the morning" (Lev., 19: 13).

NOT CURSE THE DEAF.

394. COMMAND: "Thou shalt not curse the deaf" (Lev., 19: 14).

STUMBLING BLOCK BEFORE THE BLIND.

395. COMMAND: "Nor put a stumbling-block before the blind, but shalt fear thy God: I am the Lord" (Lev., 19: 14).

TALEBEARER.

396. COMMAND: "Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: I am the Lord" (Lev., 19: 16).

REBUKING NEIGHBORS.

397. COMMAND: "Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him" (Lev., 19: 17).

LOVE NEIGHBOUR AS THYSELF.

398. COMMAND: "Thou shalt not avenge, nor bear any grudge against the chilrren of thy people, but thou shalt love thy neighbour as thyself: I am the Lord" (Lev., 19: 18).

CATTLE NOT GENDER WITH DIVERSE KINDS

399. COMMAND: "Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind" (Lev., 19: 19).

SOWING MINGLED SEED.

400. COMMAND: "Thou shalt not sow thy field with mingled seed" (Lev., 19: 19).

MINGLED GARMENT.

401. COMMAND: "Neither shall a garment mingled of linen and woollen come upon thee" (Lev., 19: 19).

BETROTHED BONDMAID NOT REDEEMED.

402. COMMAND: "And whosoever lieth carnally with a woman that is a bondmaid, betrothed to an husband, and not at all redeemed, nor freedom given her; she shall be scourged: they shall not be put to death, because she was not free" (Lev., 19: 20).

ATONEMENT FOR HIM WHO LAY WITH BONDMAID.

403. COMMAND: "And he shall bring his trespass offering unto the Lord, unto the door of the tabernacle of the congregation, even a ram for a trespass offering. And the priest shall make an atonement for him, with the ram of the trespass offering, before the Lord, for his sin which he hath done: and the sin which he hath done shall be forgiven him" (Lev., 19: 21, 22).

UNCIRCUMCISED FRUIT.

404. COMMAND: "And when ye shall come into the land,

and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you; it shall not be eaten of" (Lev., 19: 23).

NOT TO EAT FRUIT OF CANAAN UNTIL FIFTH YEAR.

405. COMMAND: "And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: I am the Lord your God" (Lev., 19: 25).

ENCHANTMENTS.

406. COMMAND: "Neither shall ye use enchantment, nor observe times" (Lev., 19: 26).

HEAD AND BEARD.

407. COMMAND: "Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard" (Lev., 19: 27).

NO CUTTINGS IN THE FLESH FOR THE DEAD.

408. COMMAND: "Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I am the Lord" (Lev., 19: 28).

NOT PROSTITUTE THY DAUGHTER.

409. COMMAND: "Do not prostitute thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness" (Lev., 19: 29).

REVERENCE THE SANCTUARY.

410. COMMAND: "Ye shall keep my sabbaths, and reverence my sanctuary" (Lev., 19: 30).

FAMILIAR SPIRITS AND WIZARDS.

411. COMMAND: "Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God" (Lev., 19:31).

OLD MAN TO BE HONOURED.

412. COMMAND: "Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I am the Lord" (Lev., 19: 32).

LOVE THE STRANGER AS THYSELF.

413. COMMAND: "But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the Lord your God" (Lev., 19:34).

JUST BALANCES, WEIGHTS AND MEASURES.

414. COMMAND: "Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the Lord your God, which brought you out of the land of Egypt" (Lev., 19: 36).

KILLING THOSE WHO GIVE THEIR SEED TO MOLECH.

415. COMMAND: "The people of the land shall stone him with stones. And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed unto Molech, and kill him not; then I will set my face against that man, and against his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people" (Lev., 20: 2, 4, 5).

CANNOT TAKE A DAUGHTER AND MOTHER TO WIFE.

416. COMMAND: "And if a man take a wife and her mother, it is wickedness: they shall be burned with fire, both he and they; that there be no wickedness among you" (Lev., 20: 14).

PROMISE: "But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I am the Lord your God, which have separated you from other people" (Lev., 20: 24).

THOSE WITH FAMILIAR SPIRITS AND ALL WIZARDS STONED.

417. COMMAND: "A man also, or woman, that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones; their blood shall be upon them" (Lev., 20: 27).

OF THE PRIESTS' MOURNING.

418. COMMAND: "And the Lord said unto Moses, Speak unto the priests, the sons of Aaron, and say unto them, There shall none be defiled for the dead among his people: but for his kin that is near unto him, that is, for his mother, and for his father, and for his son, and for his daughter, and for his brother, and for his sister a virgin, that is nigh unto him, which hath had no husband, for her may he be defiled" (Lev., 21: 1-3).

HEAD AND BEARD OF PRIESTS.

419. COMMAND: "They shall not make any baldness upon their beard; neither shall they shave off the corner of their beard, nor make any cuttings in their flesh" (Lev., 21: 5).

PRIEST NOT PROFANE NAME OF GOD.

420. COMMAND: "They shall be holy unto their God, and not profane the name of their God: for the offerings of the Lord made by fire, and the bread of their God, they do offer; therefore they shall be holy" (Lev., 21: 6).

BURNING PRIEST'S DAUGHTER.

421. COMMAND: "And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire" (Lev., 21: 9).

PRIEST MOURN NOT FOR DAUGHTER OF PROSTITUTION.

422. COMMAND: "And he that is the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes" (Lev., 21: 10).

PRIEST SHALL NOT TOUCH DEAD BODY.

423. COMMAND: "Neither shall he go into any dead body, nor defile himself for his father, or for his mother" (Lev., 21:11).

PRIEST MUST STAY IN SANCTUARY.

424. COMMAND: "Neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for the crown of the anointing oil of his God is upon him: I am the Lord" (Lev., 21:12).

WHOM THE PRIEST SHOULD MARRY.

425. COMMAND: "And he shall take a wife in her virginity" (Lev., 21: 13).

WHOM THE PRIEST SHOULD NOT MARRY.

426. COMMAND: "A widow, or a divorced woman, or profane, or an harlot, these shall he not take: but he shall take a virgin of his own people to wife" (Lev., 21: 14).

PRIEST PROFANE NOT HIS SEED.

427. COMMAND: "Neither shall he (the priest) profane his seed among his people; for I the Lord do sanctify him" (Lev., 21: 15).

PRIEST WITH BLEMISHES MINISTER NOT IN SANCTUARY.

428. COMMAND: "'For whatsoever man he be that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or any thing superfluous, or a man that is broken-footed, or broken-handed, or crookedbacked, or dwarf, or that hath a blemish in his eye, or be scurvey or scabbed, or hath his stones broken: no man that hath a blemish of the seed of Aaron, the priest, shall come nigh to offer the offerings of the Lord made by fire: he hath a blemish: he shall not come nigh to offer the bread of his God" (Lev., 21: 18-21.)

PRIEST WITH BLEMISH EAT HOLY BREAD.

429. COMMAND: "He shall eat the bread of his God, both of the most holy, and of the holy" (Lev., 21: 22).

PRIEST NOT ALLOWED TO APPROACH HOLY THINGS WHILE UNCLEAN.

430. COMMAND: "Say unto them (the priests), Whosoever he be of all your seed, among your generations, that goeth unto the holy things, which the children of

Israel hallow unto the Lord, having his uncleanness upon him, that soul shall be cut off from my presence: I am the Lord" (Lev., 22: 3).

PRIEST NOT ALLOWED TO EAT HOLY THINGS WHILE UNCLEAN.

431. COMMAND: "What man soever of the seed of Aaron is a leper, or hath a running issue, he shall not eat of the holy things until he be clean. And who so toucheth any thing that is unclean by the dead, or a man whose seed goeth from him; or whosoever toucheth any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanness, whatsoever uncleanness he hath; the soul which hath touched any such shall be unclean until even, and shall not eat of the holy things, unless he wash his flesh with water. And when the sun is down he shall be clean, and shall afterwards eat of the holy things, because it is his food" (Lev., 22: 4-7).

STRANGERS AND SOJOURNERS NOT TO EAT HOLY THINGS.

432: "COMMAND: "There shall no stranger eat of the holy thing: a sojourner of the priest, or an hired servant, shall not eat of the holy thing" (Lev., 22: 10).

PERSON BOUGHT OR BORN IN PRIEST'S HOUSE MAY EAT.

433. COMMAND: "But if the priest buy any soul with his money, he shall eat of it, and he that is born in his house; they shall eat of his meat" (Lev., 22: 11).

PRIEST'S DAUGHTER MARRIED TO STRANGER EAT NOT.

434. COMMAND: "If the priest's daughter also be married unto a stranger, she may not eat of an offering of the holy things" (Lev., 22: 12).

STRANGER'S CHILDLESS WIDOW MAY EAT.

435. COMMAND: "But if the priest's daughter be a widow, or divorced, and have no child, and is returned unto her father's house, as in her youth, she shall eat of her father's meat; but there shall no stranger eat thereof" (Lev., 22: 13).

SHALL NOT OFFER ANY THING THAT HATH A BLEMISH.

436. COMMAND: "But whatsoever hath a blemish, that shall ye not offer; for it shall not be acceptable for you" (Lev., 22: 20).

COW OR EWE AND THEIR YOUNG NOT KILLED SAME DAY.

437. COMMAND: "And whether it be cow or ewe, ye shall not kill it and her young both in one day" (Lev., 22: 28).

FREEWILL OFFERING.

438. COMMAND: "And when ye will offer a sacrifice of thanksgiving unto the Lord, offer it at your own will" (Lev., 22: 29).

THE PASSOVER.

439. COMMAND: "In the fourteenth day of the first month at even is the Lord's passover" (Lev., 23: 5; Num., 28: 16).

FEAST OF UNLEAVEN BREAD, HOLY CONVOCATION ON FIRST DAY.

440. COMMAND: "In the first day ye shall have an holy convocation: ye shall do no servile work therein" (Lev., 23: 7; Num., 28: 18).

OFFERINGS DURING FEAST OF UNLEAVEN BREAD.

441. COMMAND: "But ye shall offer a sacrifice made by fire, for a burnt offering unto the Lord; two young bullocks, and one ram, and seven lambs of the first year: they shall be unto you without blemish: and their meat offerings shall be of flour mingled with oil: three tenth deals shall ye offer for a bullock, and two tenth deals for a ram; a several tenth deal shalt thou offer for every lamb, throughout the seven lambs: and one goat for a sin offering, to make an atonement for you. Ye shall offer these beside the burnt offering in the morning, which is for a continual burnt offering. After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the Lord: it shall be offered beside the continual burnt offering, and his drink offering" (Num., 28: 19-24).

HOLY CONVOCATION ON SEVENTH DAY.

442. COMMAND: "And on the seventh day ye shall have an holy convocation; ye shall do no servile work" (Num., 28: 25).

THE WAVE SHEAF OF FIRST FRUITS.

443. COMMAND: "Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first fruit of your harvest unto the priest; and he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the Sabbath the priest shall wave it" (Lev., 23: 10, 11).

OFFERING ON DAY OF WAVE SHEAF OF FIRST FRUITS.

444. COMMAND: "And ye shall offer that day, when ye wave the sheaf, an he lamb without blemish of the first

year, for a burnt offering unto the Lord. And the meat offering thereof shall be two tenth deals of fine flour mingled with oil, an offering made by fire unto the Lord for a sweet savour: and the drink offering thereof shall be of wine, the fourth part of an hin" (Lev., 23: 12, 13).

EAT NOT TILL OFFERING IS MADE.

445. COMMAND: "And ye shall eat neither bread, nor parched corn, nor green ears, until the self same day that ye have brought an offering unto your God: it shall be a statute for ever throughout your generations, in all your dwellings" (Lev., 23: 14).

TIME OF FEAST OF PENTECOST.

446. COMMAND: "And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord" (Lev., 23: 15, 16).

BURNT, SIN AND PEACE OFFERINGS ON PENTECOST.

447. COMMAND: "Ye shall bring out of your habitations two wave loaves, of two tenth deals: they shall be of fine flour; they shall be baken with leaven; they are the first fruits unto the Lord. And ye shall offer with the bread seven lambs without blemish, of the first year, and one young bullock, and two rams: they shall be for a burnt offering unto the Lord, with their meat offering, and their drink offerings, even an offering made by fire, of sweet savour unto the Lord. Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year

for a sacrifice of peace offerings. And the priest shall wave them with the bread of the first fruits, for a wave offering before the Lord, with the two lambs: they shall be holy to the Lord for the priest" (Lev., 23: 17-20).

NO WORK DONE ON PENTECOST.

448. COMMAND: "And ye shall proclaim on the self same day, that it may be an holy convocation unto you; ye shall do no servile work therein: it shall be a statute for ever in all your dwellings throughout your generations" (Lev., 23: 21).

EXTRA OFFERING ON PENTECOST.

449. COMMAND: "But ye shall offer the burnt offering for a sweet savor unto the Lord: two young bullocks, one ram, seven lambs of the first year; and their meat offering of flour mingled with oil, three tenth deals unto one bullock, two tenth deals unto one ram, a several tenth deal unto one lamb, throughout the seven lambs; and one kid of the goats, to make an atonement for you. Ye shall offer them beside the continual burnt offering, and his meat offering, (they shall be unto you without blemish,) and their drink offerings" (Num., 28: 27-31).

ON THE NEW MOONS OR FIRST OF EACH MONTH.

450. COMMAND: "And in the beginnings of your months ye shall offer a burnt offering unto the Lord; two young bullocks, and one ram, seven lambs of the first year without spot; and three tenth deals of flour for a meat offering, mingled with oil, for one bullock; and two tenth deals of flour for a meat offering, mingled with oil, for one ram; and a several tenth deal of

flour mingled with oil, for a meat offering unto one lamb, for a burnt offering of a sweet savour, a sacrifice made by fire unto the Lord. And their drink offerings shall be half an hin of wine unto a bullock, and the third part of an hin unto a ram, and a fourth part of an hin unta a lamb: this is the burnt offering of every month throughout the months of the year. And one kid of the goats for a sin offering unto the Lord shall be offered, beside the continual burnt offering, and his drink offering" (Num., 28: 11-15).

FEAST OF TRUMPETS. NO WORK DONE.

451. COMMAND: "And in the seventh month, on the first day of the month, ye shall have an holy convocation: ye shall do no servile work; it is a day of blowing the trumpets unto you" (Num., 29: 1).

OFFERINGS AT FEAST OF TRUMPETS.

452. COMMAND: "And ye shall offer a burnt offering for a sweet savour unto the Lord; one young bullock, one ram, and seven lambs of the first year without blemish: and their meat offering shall be of flour mingled with oil, three tenth deals for a bullock, and two tenth deals for a ram, and one tenth deal for one lamb, throughout the seven lambs; and one kid of the goats for a sin offering, to make an atonement for you: beside the burnt offering of the month, and his meat offering, and the daily burnt offering, and his meat offering, and their drink offerings, according unto their manner, for a sweet savour, a sacrifice made by fire unto the Lord" (Num., 29: 2-6).

WHAT THE BURNT OFFERINGS ARE ON DAY OF ATONEMENT.

453. COMMAND: "But ye shall offer a burnt offering unto the Lord for a sweet savour; one young bullock, one

ram, and seven lambs of the first year; they shall be unto you without blemish. And their meat offering shall be of flour mingled with oil, three tenth deals to a bullock, and two tenth deals to one ram, a several tenth deal for one lamb, throughout the seven lambs: one kid of the goats for a sin offering, beside the sin offering of atonement, and the continual burnt offering, and the meat offering of it, and their drink offerings" (Num., 29: 8-11).

THE FEAST OF TABERNACLES.

NO SERVILE WORK ON FIRST DAY.

454. COMMAND: "On the first day shall be an holy convocation; ye shall do no servile work therein" (Lev., 23: 35).

REJOICING THROUGHOUT THE FEAST.

455. COMMAND: "And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days" (Lev., 23: 40).

DWELLING IN BOOTHS.

456. COMMAND: "Ye shall dwell in booths seven days: all that are Israelites born shall dwell in booths" (Lev., 23: 42).

OFFERING ON FIRST DAY OF FEAST OF TABERNACLES.

457. COMMAND: "And ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the Lord; thirteen young bullocks, two rams, and fourteen

lambs of the first year; they shall be without blemish: and their meat offering shall be of flour mingled with oil, three tenth deals unto every bullock of the thirteen bullocks, two tenth deals to each ram of the two rams, and a several tenth deal to each lamb of the fourteen lambs; and one kid of the goats for a sin offering, beside the continual burnt offering, his meat offering, and his drink offerings" (Num., 29: 13-16).

OFFERINGS ON SECOND DAY OF FEAST OF TABERNACLES.

458. COMMAND: "And on the second day ye shall offer twelve young bullocks, two rams, fourteen lambs of the first year, without spot: and their meat offering, and their drink offerings, for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner: and one kid of the goats for a sin offering; beside the continual burnt offerings, and the meat offering thereof, and their drink offerings" (Num., 29: 17-19).

OFFERINGS ON THIRD DAY OF FEAST OF TABERNACLES.

459. COMMAND: "And on the third day eleven bullocks, two rams, fourteen lambs of the first year without blemish; and their meat offering, and their drink offerings, for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner: and one goat for a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering" (Num., 29: 20-22).

OFFERINGS ON FOURTH DAY OF FEAST OF TABERNACLES.

460. COMMAND: "And on the fourth day ten bullocks, two rams, and fourteen lambs of the first year without blemish: their meat offering, and their drink offer-

ings, for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner: and one kid of the goats for a sin offering; beside the continued burnt offering, his meat offering, and his drink offering" (Num., 29: 23-25).

OFFERINGS ON FIFTH DAY OF FEAST OF TABERNACLES.

461. COMMAND: "And on the fifth day nine bullocks, two rams, and fourteen lambs of the first year without spot: and their meat offering, and their drink offerings, for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner: and one goat for a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering" (Num., 29: 26-28).

OFFERINGS ON SIXTH DAY OF FEAST OF TABERNACLES.

462. COMMAND: "And on the sixth day eight bullocks, two rams, and fourteen lambs of the first year without blemish: and their meat offering, and their drink offerings, for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner: and one goat for a sin offering; beside the continual burnt offering, his meat offering, and his drink offering" (Num., 29: 29-31).

OFFERINGS ON SEVENTH DAY OF THE FEAST OF TABERNACLES.

463. COMMAND: "And on the seventh day seven bullocks, two rams, and fourteen lambs of the first year without blemish: and their meat offering, and their drink offerings, for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner: and one goat for a sin offering; beside the continual burnt offering, his meat offering, and his drink offerings"(Num., 29: 32-34).

NO WORK DONE ON EIGHTH DAY OF FEAST OF TABERNACLES.

464. COMMAND: "On the eighth day ye shall have a solemn assembly; ye shall do no servile work therein" (Num., 29: 35).

OFFERING ON THE EIGHTH DAY OF FEAST OF TABERNACLES.

465. COMMAND: "But ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the Lord; one bullock, one ram, seven lambs of the first year without blemish: their meat offering, and their drink offerings, for the bullock, for the ram, and for the lambs, shall be according to their number, after the manner: and one goat for a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering" (Num., 29: 35-38).

EXTRA OFFERINGS ON SABBATH DAYS.

466. COMMAND: "And on the sabbath day two lambs of the first year without spot, and two tenth deals of flour for a meat offering, mingled with oil, and the drink offering thereof. This is the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering" (Num., 28: 9, 10).

MAKING SHEWBREAD.

467. COMMAND: "And thou shalt take fine flour, and bake twelve cakes thereof: two tenth deals shall be in one cake" (Lev., 24: 5).

HOW TO ARRANGE SHEWBREAD UPON THE TABLE.

468. COMMAND: "And thou shalt set them in two rows, six on a row, upon the pure table before the Lord" (Lev., 24: 6).

PUTTING FRANKINCENSE ON SHEWBREAD.

469. COMMAND: "And thou shalt put pure frankincense upon each row, that it may be on the bread for a memorial, even an offering made by fire unto the Lord" (Lev., 24: 7).

EXCHANGING SHREWBREAD EVERY SABBATH.

470. COMMAND: "Every sabbath he shall set it in order before the Lord continually, being taken from the children of Israel by an everlasting covenant" (Lev., 24: 8).

AARON AND HIS SONS EATING SHEWBREAD.

471. COMMAND: "And it shall be Aaron's and his sons'; and they shall eat it in the holy place: for it is most holy unto him of the offerings of the Lord made by fire, by a perpetual statute" (Lev., 24: 9).

BLASPHEMING NAME OF THE LORD.

472. COMMAND: "And the Lord spake unto Moses, saying, Bring forth him that hath cursed without the camp; and let all that heard him lay their hands upon his head, and let all the congregation stone him. And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin. And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death" (Lev., 24: 13-16).

TIME OF THE JUBILEE.

473. COMMAND: "And thou shalt number seven sabbaths of

years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years" (Lev., 25: 8).

SOUNDING OF THE JUBILEE TRUMPET.

474. COMMAND: "Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month; in the day of atonement shall ye make the trumpet sound throughout all your land" (Lev., 25: 9).

JUBILEE FREEDOM.

475. COMMAND: "And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family" (Lev., 25: 10).

MUST NOT WORK DURING YEAR OF JUBILEE.

476. COMMAND: "A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed. For it is the jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field" (Lev., 25: 11, 12).

SELL PROPERTY ACCORDING TO THE JUBILEE.

477. COMMAND: "And if thou sell ought unto thy neighbour, or buyest ought of thy neighbour's hand, ye shall not oppress one another: according to the number of years after the jubilee thou shalt buy of thy neighbour, and according unto the number of years of the fruits he shall sell unto thee: according to the

multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for according to the number of the years of the fruits doth he sell unto thee" (Lev., 25: 14-16).

PROMISE: "And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety. And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase: then I will command my blessings upon you in the sixth year, and it shall bring forth fruit for three years. And ye shall sow the eighth year, and eat yet of old fruit until the ninth year; until her fruits come in ye shall eat of the old store" (Lev., 25: 19-22).

CANNOT SELL LAND FOR EVER.

478. COMMAND: "The land shall not be sold for ever: for the land is mine; for ye are strangers and sojourners with me" (Lev., 25: 23).

GRANT OF REDEMPTION FOR LAND.

479. COMMAND: "And in all the land of your possession ye shall grant a redemption for the land" (Lev., 25: 24).

RELATIVES MAY REDEEM LAND.

480. COMMAND: "If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold" (Lev., 25: 25).

MAN MAY REDEEM HIS OWN PROPERTY.

481. COMMAND: "And if the man have none to redeem it,

and himself be able to redeem it; then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it, that he may return unto his possession" (Lev., 25: 26, 27).

HOUSE IN WALLED CITY REDEEMED IN ONE YEAR.

482. COMMAND: "And if a man sell a dwelling-house in a walled city, then he may redeem it within a whole year after it is sold; within a full year may he redeem it. And if it be not redeemed within the space of a full year, then the house that is in the walled city shall be established for ever to him that bought it, throughout his generations: it shall not go out in the jubilee" (Lev., 25: 29, 30).

HOUSES NOT IN WALLED CITIES.

483: "COMMAND: "But the houses of the villages which have no wall round about them shall be counted as the fields of the country; they may be redeemed, and they shall go out in the public'' (Lev., 25: 31).

LEVITES' CITIES REDEEMED ANY TIME.

484. COMMAND: "Notwithstanding, the cities of the Levites, and the houses of the cities of their possession, may the Levites redeem at any time" (Lev., 25: 32).

HOUSES AND CITIES OF LEVITES GO OUT IN THE JUBILEE.

485. COMMAND: "And if a man purchase of the Levites, then the house that was sold, and the city of his possession, shall go out in the year of jubilee: for the houses of the cities of the Levites are their possession among the children of Israel" (Lev., 25: 33).

LEVITES SELL NOT SUBURBS OF THEIR CITIES.

486. COMMAND: "But the field of the suburbs of their cities may not be sold; for it is their perpetual possession" (Lev., 25: 34).

RELIEVING A POOR BROTHER.

487. COMMAND: "And if thy brother be waxen poor, and fallen in decay with thee, then thou shalt relieve him; yea, though he be a stranger, or a sojourner; that he may live with thee. Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee" (Lev., 25: 35, 36).

A SOLD BROTHER.

488. COMMAND: "And if thy brother that dwelleth by thee be waxen poor, and be sold unto thee, thou shalt not compel him to serve as a bondservant: but as an hired servant, and as a sojourner, he shall be with thee, and shall serve thee unto the year of jubilee: and then he shall depart from thee, both he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return" (Lev., 25: 39-41).

BONDSERVANTS MUST BE OF THE HEATHEN.

489. COMMAND: "Both thy bondmen, and thy bondmaids, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bondmen and bondmaids. Moreover, of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begot in your land: and they shall be your possession" (Lev., 25: 44, 45).

BONDSERVANTS AN INHERITANCE FOREVER.

490. COMMAND: "And ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bondmen for ever: but

over your brethren, the children of Israel, ye shall not rule one over another with rigour" (Lev., 25: 46).

ISRAELITE SOLD TO SOJOURNER OR STRANGER.

491. COMMAND: "And if a sojourner or stranger wax rich by thee, and thy brother that dwelleth by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger's family: after that he is sold he may be redeemed again; one of his brethren may redeem him: either his uncle, or his uncle's son, may redeem him, or any that is nigh of kin unto him of his family may redeem him; or, if he be able, he may redeem himself. And he shall reckon with him that bought him from the year that he was sold to him unto the year of jubilee: and the price of his sale shall be according unto the number of years; according to the time of an hired servant shall it be with him" (Lev., 25: 47-50).

ISRAELITE SOLD TO STRANGER GO OUT IN JUBILEE.

492. COMMAND: "And if he be not redeemed in these years, then he shall go out in the year of jubilee, both he, and his children with him" (Lev., 25: 54).

PROMISES: "If ye walk in my statutes, and keep my commandments, and do them; then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time; and ye shall eat your bread to the full, and dwell in your land safely. And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land,

neither shall the sword go through your land. And ye shall chase your enemies, and they shall fall before you by the sword. And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword. For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you. And ye shall eat old store, and bring forth the old because of the new. And I will set my tabernacle among you: and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people" (Lev., 26: 3-12).

PROMISES CONTINUED: "If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me; and that also I have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity: then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land. And yet for all that when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the Lord their God. But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I am the Lord" (Lev., 26: 40-42, 44, 45).

PERSON MAKING A VOW BY ESTIMATION.

493. COMMAND: "Speak unto the children of Israel, and

say unto them, When a man shall make a singular vow, the persons shall be for the Lord by thy estimation" (Lev., 27: 2).

ESTIMATION FOR MALES FROM 20 TO 60 YEARS.

494: COMMAND: "And thy estimation shall be of the male from twenty years old even unto sixty years old, even thy estimation shall be fifty shekels of silver, after the sheckel of the sanctuary" (Lev., 27: 3).

ESTIMATION OF FEMALES FROM 20 TO 60 YEARS.

495. COMMAND: "And if it be a female, then thy estimation shall be thirty shekels" (Lev., 27: 4).

ESTIMATION FOR MALES AND FEMALES FROM 5 TO 20 YEARS.

496. COMMAND: "And if it be from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels" (Lev., 27: 5).

ESTIMATION FOR MALE AND FEMALE FROM A MONTH OLD TO FIVE YEARS.

497. COMMAND: "And if it be from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation shall be three shekels of silver" (Lev., 27: 6).

ESTIMATION FOR MALE AND FEMALE FROM SIXTY YEARS OLD AND ABOVE.

498. COMMAND: "And if it be from sixty years old and above; if it be a male, then thy estimation shall be fifteen shekels, and for the female ten shekels" (Lev., 27: 7).

MAN POORER THAN ESTIMATION.

499. COMMAND: "But if he be poorer than thy estimation, then he shall present himself before the priest, and the priest shall value him; according to his ability that vowed shall the priest value him" (Lev., 27: 8).

HOLY AND UNALTERED BEAST.

500. COMMAND: "And if it be a beast, whereof men bring an offering unto the Lord, all that any man giveth of such unto the Lord shall be holy. He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then it and the exchange thereof shall be holy" (Lev., 27: 9-10).

PRIEST VALUING UNCLEAN BEASTS.

501. COMMAND: "And if it be any unclean beast, of which they do not offer a sacrifice unto the Lord, then he shall present the beast before the priest: and the priest shall value it, whether it be good or bad: as thou valuest it, who art the priest, so shall it be" (Lev., 27: 11, 12).

REDEEMING UNCLEAN BEAST.

502. COMMAND: "But if he will at all redeem it, then he shall add a fifth part thereof unto thy estimation" (Lev., 27: 13).

PRIEST ESTIMATING A HOUSE.

503. COMMAND: "And when a man shall sanctify his house to be holy unto the Lord, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand" (Lev., 27: 14).

REDEEMING A HOUSE.

504. COMMAND: "And if he that sanctified it will redeem his house, then he shall add the fifth part of the money of thy estimation unto it, and it shall be his" (Lev., 27: 15).

ESTIMATING ACCORDING TO SEED THEREOF.

505. COMMAND: "And if a man shall sanctify unto the Lord some part of a field of his possession, then thy estimation shall be according to the seed thereof: an homer of barley seed shall be valued at fifty shekels of silver" (Lev., 27: 16).

FIELD SANCTIFIED FROM THE JUBILEE.

506. COMMAND: "If he sanctify his field from the year of jubilee, according to thy estimation it shall stand" (Lev., 27: 17).

FIELD SANCTIFIED AFTER THE JUBILEE.

507. COMMAND: "But if he sanctify his field after the jubilee, then the priest shall reckon unto him the money according to the years that remain, even unto the year of the jubilee, and it shall be abated from thy estimation" (Lev., 27: 18).

REDEEMING THE SANCTIFIED FIELD.

508. COMMAND: "And if he that sanctified the field will in any wise redeem it, then he shall add the fifth part of the money of thy estimation unto it, and it shall be assured to him" (Lev., 27: 19).

SANCTIFIED FIELD SOLD TO ANOTHER MAN SHALL NOT BE REDEEMED.

509. COMMAND: "And if he will not redeem the field, or if

he have sold the field to another man, it shall not be redeemed any more" (Lev., 27: 20).

POSSESSION OF DEVOTED FIELD BELONG TO PRIEST.

510. COMMAND: "But the field, when it goeth out in the jubilee, shall be holy unto the Lord, as a field devoted; the possession thereof shall be the priest's" (Lev., 27: 21).

SANCTIFYING A BOUGHT FIELD.

511. COMMAND: "And if a man sanctify unto the Lord a field which he hath bought, which is not of the fields of his possession; then the priest shall reckon unto him the worth of thy estimation, even unto the year of the jubilee: and he shall give thine estimation in that day, as a holy thing unto the Lord" (Lev., 27: 22, 23).

ESTIMATION ACCORDING TO SHEKEL OF SANCTUARY.

512. COMMAND: "And all thy estimations shall be according to the shekel of the sanctuary: twenty gerahs shall be the shekel" (Lev., 27: 25).

SHALL NOT SANCTIFY THE LORD'S FIRSTLING.

513. COMMAND: "Only the firstling of the beasts, which should be the Lord's firstling, no man shall sanctify it; whether it be ox, or sheep: it is the Lord's" (Lev., 27: 26).

NO DEVOTED THING SOLD OR REDEEMED.

514. COMMAND: "Notwithstanding, no devoted thing that a man shall devote unto the Lord of all that he hath, both of man and beast, and of the field of his pos-

session, shall be sold or redeemed: every devoted thing is most holy unto the Lord. None devoted, which shall be devoted of men, shall be redeemed; but shall surely be put to death" (Lev., 27: 28, 29).

THE TITHES OF LAND BELONG TO THE LORD.

515. COMMAND: "And all the tithes of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord" (Lev., 27: 30).

REDEEMING TITHES.

516. COMMAND: "And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof" (Lev., 27: 31).

TITHES OF ALL THAT PASSETH UNDER THE ROD.

517. COMMAND: "And concerning the tithes of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord" (Lev., 27: 32.

TITHES TO BE TAKEN AS THEY COME.

518. COMMAND: "He shall not search whether it be good or bad, neither shall he change it; and if he change it at all, then both it and the change thereof shall be holy: it shall not be redeeemed" (Lev., 27: 33).

NUMBERING THE PEOPLE.

519. COMMAND: "Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of their names, every male by their polls; from twenty years old and upward, all that are able to go forth to war

in Israel: thou and Aaron shall number them by their armies" (Num., 1: 2, 3).

THE PRINCES OF THE TRIBES.

520. COMMAND: "And with you there shall be a man of every tribe; every one head of the house of his fathers. And these are the names of the men that shall stand with you: of the tribe of Reuben; Elizur the son of Shedeur. Of Simeon; Shelumiel the son of Zurishaddai. Of Judah, Nahshon the son of Amminadab. Of Issachar; Nethaniel the son of Zuar. Of Zebulun; Eliab the son of Helon. Of the children of Joseph: of Ephraim, Elishama the son of Ammihud: of Manasseh, Gamaliel the son of Pedahzur. Of Benjamin; Abidan the son of Gideoni. Of Dan; Ahiezer the son of Ammishaddai. Of Asher; Pagiel the son of Ocran. Of Gad; Eliasaph the son of Deuel. Of Naphtal; Ahira the son of Enan" (Num., 1: 4-15).

LEVITES NOT NUMBERED WITH ISRAEL.

521. COMMAND: "Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel" (Num., 1: 49).

LEVITES IN CHARGE OF TABERNACLE.

522. COMMAND: "But thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that belong to it: they shall bear the tabernacle, and all the vessels thereof; and they shall minister unto it, and shall encamp round about the tabernacle. And when the tabernacle setteth forward, the Levites shall take it down: and when the tabernacle is to be pitched, the Levites shall set it up" (Num., 1: 50, 51).

STRANGERS NOT ALLOWED NEAR THE TABERNACLE.

523. COMMAND: "And the stranger that cometh nigh (to the tabernacle) shall be put to death" (Num., 1: 51).

CHILDREN OE ISRAEL PITCH TENTS BY THEIR OWN CAMP.

524. COMMAND: "And the children of Israel shall pitch their tents, every man by his own camp, and every man by his own standard, throughout their hosts" (Num., 1: 52).

LEVITES PITCH NEAR TABERNACLE.

525. COMMAND: "But the Levites shall pitch round about the tabernacle of testimony, that there be no wrath upon the congregation of the children of Israel: and the Levites shall keep the charge of the tabernacle of testimony" (Num., 1: 53).

JUDAH CAMPING EAST OF TABERNACLE.

526. COMMAND: "And on the east side toward the rising of the sun shall they of the standard of the camp of Judah pitch throughout their armies" (Num., 2: 3).

ISSACHAR NEXT TO JUDAH ON EAST SIDE.

527. COMMAND: "And those that do pitch next unto him (Judah) shall be the tribe of Issachar" (Num., 2: 5).

ZEBULUN NEXT TO JUDAH AND ISSACHAR.

528. COMMAND: "Then the tribe of Zebulun" (pitch on east side) (Num., 2: 7).

THOSE ON EAST SIDE LEAD IN MARCH.

529. COMMAND: "These (tribes of Judah, Issachar, and Zebulun) shall first set forth" (Num., 2: 9).

REUBEN CAMPING SOUTH OF TABERNACLE.

530. COMMAND: "On the south side shall be the standard of the camp of Reuben according to their armies" (Num., 2: 10).

SIMEON NEXT TO REUBEN ON SOUTH SIDE.

531. COMMAND: "And those which pitch by him (Reuben) shall be the tribe of Simeon" (Num., 2: 12).

GAD NEXT TO REUBEN AND SIMEON ON SOUTH SIDE.

532. COMMAND: "Then the tribe of Gad (shall pitch on south side) (Num., 2: 14).

THOSE ON SOUTH SIDE FORM SECOND RANK IN MARCH.

533. COMMAND: "And they (Reuben, Simeon, and Gad) shall set forth in the second rank" (Num., 2: 16).

LEVITES' PLACE IN MARCH.

534. COMMAND: "Then the tabernacle of the congreagtion shall set forward with the camp of the Levites in the midst of the camp; as they encamp, so shall they set forward, every man in his place by their standards" (Num., 2: 17).

EPHRAIM CAMPING WEST OF TABERNACLE.

535. COMMAND: "On the west side shall be the standard of the camp of Ephraim according to their armies" (Num., 2: 18).

MANASSEH NEXT TO EPHRAIM ON WEST SIDE.

536. COMMAND: "And by him (Ephraim) shall be the tribe of Manasseh" (Num., 2: 20).

BENJAMIN NEXT TO EPHRAIM AND MANASSEH ON WEST.

537. COMMAND: "Then the tribe of Benjamin" (pitch on west side) (Num., 2: 22).

THOSE ON WEST SIDE FORM THIRD RANK IN MARCH.

538. COMMAND: "And they (Ephraim, Manasseh, and Benjamin) shall go forward in the third rank" (Num., 2: 24).

DAN CAMPING NORTH OF TABERNACLE.

539. COMMAND: "The standard of the camp of Dan shall be on the north side by their armies" (Num., 2: 25).

ASHER CAMPING BY DAN ON NORTH SIDE.

540. COMMAND: "And those that encamp by him (Dan) shall be the tribe of Asher" (Num., 2: 27).

NAPHTALI NEXT TO DAN AND ASHER ON NORTH SIDE.

541. COMMAND: "Then the tribe of Naphtali" (shall camp on north side) (Num., 2: 29).

THOSE ON THE NORTH GO BEHIND IN MARCH.

542. COMMAND: "They (Dan, Asher, and Naphtali) shall go hindmost with their standards" (Num., 2: 31).

LEVITES ARE THE LORD'S INSTEAD OF FIRSTBORN.

543. COMMAND: "And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel; therefore the Levites shall be mine" (Num., 3: 12).

LEVITES NUMBERED.

544. COMMAND: "Number the children of Levi after the house of their fathers, by their families: every male from a month old and upward shalt thou number them" (Num., 3: 15).

GERSHONITES CAMPING WEST OF TABERNACLE.

545. COMMAND: "The families of the Gershonites shall pitch behind the tabernacle westward" (Num., 3: 23).

CHIEF OF THE GERSHONITES.

546. COMMAND: "And the chief of the house of the father of the Gershonites shall be Eliasaph the son of Lael" (Num., 3: 24).

CHARGE OF GERSHONITES.

547. COMMAND: "And the charge of the sons of Gershon, in the tabernacle of the congregation, shall be the tabernacle, and the tent, the covering thereof, and the hanging for the door of the tabernacle of the congregation, and the hangings of the court, and the curtain for the door of the court, which is by the tabernacle, and by the altar round about, and the cords of it, for all the service thereof" (Num., 3: 25, 26).

KOHATHITES CAMPING SOUTH OF TABERNACLE.

548. COMMAND: "The families of the sons of Kohath shall pitch on the side of the tabernacle southward" (Num., 3: 29).

CHIEF OF THE KOHATHITES.

549. COMMAND: "And the chief of the house of the father

of the families of the Kohathites shall be Elizaphan the son of Uzziel" (Num., 3: 30).

CHARGE OF THE KOHATHITES.

550. COMMAND: "And their charge shall be the ark, and the table, and the candlestick, and the altars, and the vessels of the sanctuary wherewith they minister, and the hanging, and all the service thereof" (Num., 3: 31).

ELEAZAR CHIEF OVER CHIEF OF LEVITES.

551. COMMAND: "And Eleazar the son of Aaron the priest shall be chief over the chief of the Levites, and have the oversight of them that keep the charge of the sanctuary" (Num., 3: 32).

MERARI CAMPING NORTH OF TABERNACLE.

552. COMMAND: "These (Merarites) shall pitch on the side of the tabernacle northward" (Num., 3: 35).

CHARGE OF THE MERARITES.

553. COMMAND: "And under the custody and charge of the sons of Merari shall be the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that serveth thereto, and the pillars of the court round about, and their sockets, and their pins, and their cords" (Num., 3: 36, 37).

MOSES, AARON AND SONS DWELL BEFORE THE TABERNACLE.

554. COMMAND: "But those that encamp before the tabernacle toward the east even before the tabernacle of the congregation eastward, shall be Moses, and Aaron

and his sons, keeping the charge of the sanctuary for the charge of the children of Israel; and the stranger that cometh nigh shall be put to death" (Num., 3: 38).

NUMBERING CHILDREN OF ISRAEL FROM MONTH OLD AND UPWARD.

555. COMMAND: "And the Lord said unto Moses, Number all the firstborn of the males of the children of Israel, from a month old and upward, and take the number of their names" (Num., 3: 40).

CATTLE OF LEVITES INSTEAD OF FIRSTBORN OF ISRAEL'S CATTLE.

556. COMMAND: "And (take) the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel" (Num., 3: 41).

REDEEMING OVERPLUS OF THE ISRAELITES.

557. COMMAND: "Thou shalt even take five shekels apiece by the poll; after the shekel of the sanctuary shalt thou take them" (Num., 3: 47).

GIVING REDEMPTION MONEY TO AARON AND SONS.

558. COMMAND: "And thou shalt give the money, wherewith the odd number of them is to be redeemed, unto Aaron and to his sons" (Num., 3: 48).

KOHATHITES' AGE AND TIME OF SERVICE.

559. COMMAND: "Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers, from thirty years old and upward, even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation" (Num., 4: 2, 3).

PRIESTS COVERING HOLY THINGS READY FOR MOVING.

560. COMMAND: "And when the camp setteth forward, Aaron shall come, and his sons, and they shall take down the covering vail, and cover the ark of testimony with it; and shall put thereon the covering of badgers' skins, and shall spread over it a cloth wholly of blue, and shall put in the staves thereof. And upon the table of shewbread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to cover withal: and the continual bread shall be thereon: and they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers' skins, and shall put in the staves thereof. And they shall take a cloth of blue, and cover the candlestick of the light, and his lamps, and his tongs, and his snuff dishes, and all the oil vessels thereof, wherewith they minister unto it: and they shall put it and all the vessels thereof within a covering of badgers' skins, and shall put it upon a bar. And upon the golden altar they shall spread a cloth of blue, and cover it with a covering of badgers' skins, and shall put to the staves thereof: and they shall take all the instruments of ministry, wherewith they minister in the sanctuary, and put them in a cloth of blue, and cover them with a covering of badgers' skins, and shall put them on a bar: and they shall take away the ashes from the altar, and spread a purple cloth thereon: and they shall put upon it all the vessels thereof, wherewith they minister about it, even the censers, the fleshhooks, and the shovels, and the basons, all the vessels of the altar; and they shall spread upon it a covering of badgers' skins, and put to the staves of it" (Num., 4: 5-14).

KOHATHITES BEARING HOLY THINGS WITHOUT TOUCHING THEM.

561. COMMAND: "And when Aaron and his sons have made

an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, the sons of Kohath shall come to bear it: but they shall not touch any holy thing, lest they die. These things are the burden of the sons of Kohath in the tabernacle of the congregation" (Num., 4: 15).

THE CHARGE OF ELEAZAR.

562. COMMAND: "And to the office of Eleazar, the son of Aaron the priest, pertaineth the oil for the light, and the sweet incense, and the daily meat offering, and the anointing oil, and the oversight of all the tabernacle, and of all that therein is, in the sanctuary, and in the vessels thereof" (Num., 4: 16).

AARON AND SONS INSTRUCTING KOHATHITES IN THEIR WORK.

563. COMMAND: "Cut ye not off the tribe of the families of the Kohathites from among the Levites: but this do unto them, that they may live, and not die, when they approach unto the most holy things: Aaron and his sons shall go in, and appoint them every one to his service and to his burden: but they shall not go in to see when the holy things are covered, lest they die" (Num., 4: 18-20).

AGE AND TIME OF GERSHONITES' SERVICE.

564. COMMAND: "Take also the sum of the sons of Gershon, throughout the houses of their fathers, by their families; from thirty years old and upward, until fifty years old, shalt thou number them; all that enter in to perform the service, to do the work in the tabernacle of the congregation" (Nnm., 4: 22, 23).

AGE AND TIME OF MERARITES' SERVICE.

565. COMMAND: "As for the sons of Merari, thou shalt number them after their families, by the house of their fathers: from thirty years old and upward, even unto

fifty years old, shalt thou number them, every one that entereth into the service, to do the work of the tabernacle of the congregation" (Num., 4: 29, 30).

MOVING THE UNCLEAN FROM THE CAMP.

566. COMMAND: "Command the children of Israel, that they put out of the camp every leper, and every one that hath an issue, and whosoever is defiled by the dead. Both male and female shall ye put out, without the camp shall ye put them, that they defile not their camps, in the midst whereof I dwell" (Num. 5: 2, 3).

WHEN NO KINSMAN TRESPASS OFFERING GOES TO THE LORD.

567. COMMAND: "But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the Lord, even to the priest; beside the ram of atonement, whereby an atonement shall be made for him" (Num., 5: 8).

JEALOUSY.

568. COMMAND: "Then shall the man bring his wife (that has caused jealousy) unto the priest, and he shall bring her offering for her, the tenth part of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense thereon; for it is an offering of jealousy, an offering of memorial, bringing iniquity to remembrance. And the priest shall bring her near, and set her before the Lord: and the priest shall take holy water in an earthen vessel; and of the dust that is in the floor of the tabernacle the priest shall take and put it into the water: and the priest shall set the woman before the Lord, and uncover the woman's head, and put the offering of memorial in her hands, which is the jealousy offering: and the priest shall

have in his hand the bitter water that causeth the curse: and the priest shall charge her by an oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness with an other instead of thy husband, be thou free from this bitter water that causeth the curse: but if thou hast gone aside to an other instead of thy husband, and if thou be defiled, and some man have lain with thee beside thine husband: then shall the priest charge the woman with an oath of cursing, and the priest shall say unto the woman, The Lord make thee a curse and an oath among thy people, when the Lord doth make thy thigh to rot, and thy belly to swell; and this water that causeth the curse shall go into thy bowels, to make thy belly to swell, and thy thigh to rot: And the woman shall say, Amen, amen. And he shall cause the woman to drink the bitter water that causeth the curse: and the water that causeth the curse shall enter into her, and become bitter. Then the priest shall take the jealousy offering out of the woman's hand, and shall wave the offering before the Lord, and offer it upon the altar: and the priest shall take an handful of the offering, even the memorial thereof, and burn it upon the altar, and afterwards shall cause the woman to drink the water. And when he hath made her to drink the water, then it shall come to pass, that, if she be defiled, and have done trespass against her husband, that the water that causeth the curse shall enter into her, and become bitter, and her belly shall swell, and her thigh shall rot: and the woman shall be a curse among her people. And if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed" (Num., 5: 15-28).

WRITING CURSES OF JEALOUSY IN A BOOK.

569. COMMAND: "And the priest shall write these curses

(concerning jealousy) in a book, and he shall blot them out with the bitter water" (Num., 5: 23).

THE LAW OF THE NAZARITES.

570. COMMAND: "Speak unto the children of Israel, and say unto them, When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the Lord; he shall separate himself from wine, and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried. All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk. All the days of the vow of his separation there shall not razor come upon his head: until the days be fulfilled, in the which he separateth himself unto the Lord, he shall be holy, and shall let the locks of the hair of his head grow. All the days that he separateth himself unto the Lord he shall come at no dead body. He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die; because the consecration of his God is upon his head. All the days of separation he is holy unto the Lord" (Num., 6: 1-8).

NAZARITE'S VOW BROKEN BY DEAD BODY.

571. COMMAND: "And if any man die very suddenly by him, and he hath defiled the head of his consecration; then he shall shave his head in the day of his cleansing, on the seventh day shall he shave it. And on the eighth day he shall bring two turtles, or two young pigeons, to the priest, to the door of the tabernacle of the congregation: and the priest shall offer the one for a sin offering, and the other for a burnt offering, and make an atonement for him, for that

he sinned by the dead, and shall hallow his head that same day. And he shall consecrate unto the Lord the days of his separation, and shall bring a lamb of the first year for a trespass offering: but the days that were before shall be lost, because his separation was defiled" (Num., 6: 9-12).

LAW OF NAZARITE AT END OF SEPARATION.

572. COMMAND: "And this is the law of the Nazarite, when the days of his separation are fulfilled: he shall be brought unto the door of the tabernacle of the congregation; and he shall offer his offering unto the Lord, one he lamb of the first year without blemish for a burnt offering, and one ewe lamb of the first year without blemish for a sin offering, and one ram without blemish for peace offerings, and a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their meat offering, and their drink offerings. And the priest shall bring them before the Lord, and shall offer his sin offering, and his burnt offering: and he shall offer the ram for a sacrifice of peace offerings unto the Lord, with the basket of unleavened bread: the priest shall offer also his meat offering, and his drink offering. And the Nazarite shall shave the head of his separation at the door of the tabernacle of the congregation, and shall take the hair of the head of his separation, and put it in the fire which is under the sacrifice of the peace offerings. And the priest shall take the sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleaven wafer, and shall put them upon the hands of the Nazarite, after the hair of his separation is shaven: and the priest shall wave them for a wave offering before the Lord: this is holy for the priest, with the wave breast and heave shoulder: and after that the Nazarite may drink wine" (Num., 6: 13-20).

A FORM OF BLESSING THE PEOPLE.

573. COMMAND: "Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, The Lord bless thee, and keep thee; the Lord make His face shine upon thee, and be gracious unto thee; the Lord lift up His countenance upon thee, and give thee peace. And they shall put my name upon the children of Israel; and I will bless them" (Num., 6: 23-27).

PRINCES' OFFERING USED IN TABERNACLE SERVICE.

574. COMMAND: "Take it of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service" (Num., 7: 5).

PRINCES' OFFERING IN ORDER.

575. COMMAND: "And the Lord said unto Moses, They (the princes) shall offer their offerings, each prince on his own day, for the dedicating of the altar" (Num., 7: 11).

THE CONSECRATION OF THE LEVITES.

576. COMMAND: "Take the Levites from among the children of Israel, and cleanse them. And thus shalt thou do unto them, to cleanse them: Sprinkle water of purifying upon them, and let them shave all their flesh, and let them wash their clothes, and so make themselves clean. Then let them take a young bullock with his meat offering, even fine flour mingled with oil, and an other young bullock shalt thou take for a sin offering. And thou shalt bring the Levites before the tabernacle of the congregation: and thou shalt gather the whole as-

sembly of the children of Israel together: and thou shalt bring the Levites before the Lord: and the children of Israel shall put their hands upon the Levites: and Aaron shall offer the Levites before the Lord for an offering of the children of Israel, that they may execute the service of the Lord. And the Levites shall lay their hands upon the heads of the bullocks: and thou shalt offer the one for a sin offering, and the other for a burnt offering, unto the Lord, to make an atonement for the Levites. And thou shalt set the Levites before Aaron, and before his sons, and offer them for an offering unto the Lord. Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be mine. And after that shall the Levites go in to do the service of the tabernacle of the congregation: and thou shalt cleanse them, and offer them for an offering" (Num., 8: 6-15).

AGE AND TIME OF LEVITES' SERVICE.

577. COMMAND: "This is it that belongeth unto the Levites: from twenty and five years old and upward they shall go in to wait upon the service of the tabernacle of the congregation: and from the age of fifty years they shall cease waiting upon the service thereof, and shall serve no more: but shall minister with their brethren in the tabernacle of the congregation, to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge" (Num., 8: 24-26).

A SECOND PASSOVER ALLOWED.

578. COMMAND: "Speak unto the children of Israel, saying, If any man of you or of your posterity shall be unclean by reason of a dead body, or be in a journey afar off, yet he shall keep the passover unto the Lord.

The fourteenth day of second month, at even, they shall keep it, and eat it with unleavened bread and bitter herbs. They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the passover they shall keep it" (Num., 9: 10-12).

MAKING TWO SILVER TRUMPETS.

579. COMMAND: "Make thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps" (Num., 10: 2, 3).

TRUMPET SIGNALS.

580. COMMAND: "And if they blow but with one trumpet, then the princes, which are heads of the thousands of Israel, shall gather themselves unto thee. When ye blow an alarm, then the camps that lie on the east parts shall go forward. When ye blow an alarm the second time, then the camps that lie on the south side shall take their journey: they shall blow an alarm for their journeys. But when the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm. And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets" (Num., 10: 4-9).

PROMISE: "And ye shall be remembered before the Lord your God, and ye shall be saved from your enemies" (Num., 10: 9).

SEVENTY ELDERS OF ISRAEL CALLED BEFORE THE LORD.

581. COMMAND: "And the Lord said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and offi-

cers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee" (Num., 11: 16).

PROMISE: "And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone" (Num., 11: 17).

PREPARATION BEFORE QUAILS ARE GIVEN.

582. COMMAND: "And say unto the people, Sanctify yourselves against the morrow" (Num., 11: 18).

PROMISE: "And ye shall eat flesh: for ye have wept in the ears of the Lord, saying, Who shall give us flesh to eat? for it was well with us in Egypt: therefore the Lord will give you flesh, and ye shall eat. Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days; but even a whole month, until it come out at your nostrils ,and it be loathsome unto you" (Num., 11: 18-20).

GOD CALLS MOSES,AARON AND MIRIAM UNTO THE TABERNACLE.

583. COMMAND: "And the Lord spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out" (Num., 12: 4).

MIRIAM SHUT OUT OF THE CAMP.

584. COMMAND: "And the Lord said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in again" (Num., 12: 14).

SPYING CANAAN.

585. COMMAND: "Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them" (Num., 13: 2).

PROMISE: "But as truly as I live, all the earth shall be filled with the glory of the Lord" (Num., 14: 21).

RETURNING TO THE WILDERNESS.

576. COMMAND: "To-morrow turn you, and get you into the wilderness by the way of the Red sea" (Num., 14: 25).

PRESUMPTUOUS SINS, OR DESPISING WORD OF THE LORD.

587. COMMAND: "But the soul that doeth ought presumptuously, whether he be born in the land, or a stranger, the same reproacheth the Lord; and that soul shall be cut off from among his people. Because he hath despised the word of the Lord, and hath broken his commandment, that soul shall utterly be cut off; his iniquity shall be upon him" (Num., 15: 30, 31).

STONING A MAN WHO GATHERED STICKS ON SABBATH DAY.

588. COMMAND: "And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day. And the Lord said unto Moses, The man shall surely be put to death: all the congregation shall stone him with stones without the camp" (Num., 15: 32, 35).

FRINGES IN BORDER OF GARMENTS.

589. COMMAND: "Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue. And it shall be unto you for a fringe, that

ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye seek not after your own heart, and your own eyes, after which ye use to go a whoring: that ye may remember, and do all my commandments, and be holy unto your God" (Num., 15: 38-40).

FIRE IN CENSERS OF KORAH AND HIS COMPANY.

590. COMMAND: "This do: Take you censers, Korah, and all his company; and put fire therein, and put incense in them before the Lord to-morrow" (Num., 16: 6, 7).

SEPARATING MOSES AND AARON FROM CONGREGATION.

591. COMMAND: "Separate yourselves from among this congregation, that I may consume them in a moment" (Num., 16: 21, 45).

SEPARATING CONGREGATION FROM KORAH, DATHAN, AND ABIRAM.

592. COMMAND: "Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram" (Num., 16: 24).

THE CENSERS OF KORAH AND HIS COMPANY.

593. COMMAND: "Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for they are hallowed. The censers of these sinners against their own souls, let them make them broad plates for a covering of the altar; for they offered them before the Lord, therefore they are hallowed: and they shall be a sign unto the children of Israel" (Num., 16: 37, 38).

THE TWELVE RODS.

594. COMMAND: "Speak unto the children of Israel, and take

of every one of them a rod, according to the house of their fathers, of all their princes according to the house of their fathers, twelve rods: write thou every man's name upon his rod. And thou shalt write Aaron's name upon the rod of Levi: for one rod shall be for the house of their fathers. And thou shalt lay them up in the tabernacle of the congregation, before the testimony, where I will meet with you. And it shall come to pass, that the man's rod, whom I shall choose, shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against me" (Num., 17: 2-5).

AARON'S ROD.

595. COMMAND: "And the Lord said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token against the rebels; and thou shalt quite take away their murmurings from me, that they die not" (Num., 17: 10).

THE LEVITES HAVE NO INHERITANCE IN CANAAN.

596. COMMAND: "And the Lord spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them" (Num., 18: 20).

PROMISE TO LEVITES: "I am thy part and thine inheritance among the children of Israel. And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation" (Num., 18: 20, 21).

ONE-TENTH OF THE LEVITES' TITHES GO TO AARON AND SONS.

597. COMMAND: "Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering

of it for the Lord, even a tenth part of the tithe. And this your heave offering shall be reckoned unto you, as though it were the corn of the threshing floor, and as the fulness of the winepress. Thus ye also shall offer an heave offering unto the Lord of all your tithes which ye receive of the children of Israel, and ye shall give thereof the Lord's heave offering to Aaron the priest" (Num., 18: 26-28).

WATER OF SEPARATION OF ASHES OF RED HEIFER.

598. COMMAND: "This is the ordinance of the law which the Lord hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke: and ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, and one shall slay her before his face. And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times. And one shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn: and the priest shall take cedar wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer. Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even. And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even. And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel, for a water of separation: it is a purification for sin. And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the chil-

dren of Israel, and unto the stranger that sojourneth among them, for a statute for ever" (Num., 19: 2-10).

USE OF WATER OF SEPARATION.

599. COMMAND: "He (one defiled by dead body) shall purify himself with it (water of separation) on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean. And for an unclean person they shall take of the ashes of the burnt heifer of purfication for sin, and running water shall be put thereto in a vessel; and a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave: and the clean person shall sprinkle upon the unclean on the third day, and on the seventh day; and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even (Num., 19: 12, 17-19).

THE MAN THAT SPRINKLETH WATER OF SEPARATION.

600. COMMAND: "And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even. And whatsoever the unclean person toucheth shall be unclean; and the soul that toucheth it shall be unclean until even" (Num., 19: 21, 22).

MOSES COMMANDED TO SPEAK TO THE ROCK.

601. COMMAND: "Take the rod, and gather thou the assem-

bly together, thou and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink" (Num., 20: 8).

MOSES GIVING AARON'S GARMENTS TO ELEAZAR.

602. COMMAND: "Take Aaron and Eleazar his son, and bring them up unto Mount Hor; and strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered unto his people, and shall die there" (Num., 20: 25, 26).

THE FIERY SERPENT.

603. COMMAND: "And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live" (Num., 21: 8).

MOSES COMMANDED NOT TO FEAR KING OG.

604. COMMAND: "And the Lord said unto Moses, Fear him (Og) not: for I have delivered him into thy hand, and all his people, and his land; and thou shalt do to him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon" (Num., 21: 34).

BALAAM MUST NOT CURSE ISRAEL.

605. COMMAND: "And God said unto Balaam, Thou shalt not go with them (Balak's messengers); thou shalt not curse the people (Israel): for they are blessed" (Num., 22: 12).

BALAAM TO SPEAK WORD OF LORD TO ISRAEL.

606. COMMAND: "And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, and go with them; but yet the word which I shall say unto thee, that shalt thou do" (Num., 22: 20, 35).

BALAAM COMMANDED TO BLESS ISRAEL.

607. COMMAND: "Behold, I (Balaam) have received commandment to bless(that is, bless Israel), and he hath blessed; and I can not reverse it" (Num., 23: 20).

HANGING THE PEOPLE'S HEADS BEFORE THE SUN.

608. COMMAND: "And the Lord said unto Moses, Take all the heads of the people, and hang them up before the Lord against the sun, that the fierce anger of the Lord may be turned away from Israel" (Num., 25: 4).

SMITING THE MIDIANITES.

609. COMMAND: "And the Lord spake unto Moses, saying, Vex the Midianites, and smite them" (Num., 25: 17).

NUMBERING ISRAELITES THE SECOND TIME.

610. COMMAND: "Take the sum of all the congregation of the children of Israel, from twenty years old and upward, throughout their fathers' house, all that are able to go to war in Israel" (Num., 26: 2).

DIVIDING CANAAN BY LOT.

611. COMMAND: "Unto these the land shall be divided for

an inheritance, according to the number of names. To many thou shalt give the more inheritance, and to few thou shalt give the less inheritance: to every one shall his inheritance be given according to those that were numbered of him. Notwithstanding the land shall be divided by lot: according to the names of the tribes of their fathers they shall inherit. According to the lot shall the possession thereof be divided between many and few" (Num., 26: 53-56).

INHERITANCE GIVEN THE DAUGHTERS OF ZELOPHEHAD.

612. COMMAND: "The daughters of Zelophehad speak right: thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them" (Num., 27: 7).

THE LAW OF INHERITANCE.

613. COMMAND: "And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter. And if he have no daughter, then ye shall give his inheritance unto his brethren. And if he have no brethren, then ye shall give his inheritance unto his father's brethren. And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel a statute of judgment, as the Lord commanded Moses" (Num., 27: 8-11).

MOSES VIEWING CANAAN FROM THE MOUNT.

614. COMMAND: "And the Lord said unto Moses, Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel. And when

thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered" (Num., 27: 12, 13).

JOSHUA APPOINTED TO SUCCEED MOSES.

615. COMMAND: "And the Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him; and set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight. And thou shalt put some of thine honor upon him, that all the congregation of the children of Israel may be obedient. And he shall stand before Eleazar the priest, who shall ask counsel for him, after the judgment of Urim before the Lord: at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation" (Num., 27: 18-21).

VOWS ARE NOT TO BE BROKEN.

616. COMMAND: "If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth" (Num., 30: 2).

A MAID'S VOW.

617. COMMAND: If a woman also vow unto the Lord, and bind herself by a bond, being in her father's house in her youth; and her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her; then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand. But if her father disallow her in the day that he heareth; not any of her vows, or of her bonds, wherewith she hath bound

her soul, shall stand: and the Lord shall forgive her, because her father disallowed her" (Num., 30: 3-5).

A WIFE'S VOW.

618. COMMAND: "And if she had at all an husband, when she vowed, or uttered ought out of her lips, wherewith she bound her soul; and her husband heard it, and held his peace at her in the day that he heard it; then her vows shall stand, and her bonds wherewith she bound her soul shall stand. But if her husband disallowed her on the day that he heard it; then he shall make her vow which she vowed, and that which she utter with her lips, wherewith she bound her soul, of none effect: and the Lord shall forgive her" (Num., 30: 6-8).

THE VOW OF THE WIDOW AND THOSE DIVORCED.

619. COMMAND: "But every vow of a widow, and of her that is divorced, wherewith they have bound their souls, shall stand against her" (Num., 30: 9).

HUSBAND MAKING VOID VOWS AFTER BEING ESTABLISHED.

620. COMMAND: "But if her husband altogether hold his peace at her, from day to day; then he establisheth all her vows, or all her bonds, which are upon her: he confirmeth them, because he helt his peace at her in the day that he heard them. But if he shall any ways make them void, after that he hath heard them; then he shall bear her iniquity" (Num., 30: 14, 15).

ALL MIDIANITES KILLED BUT UNMARRIED WOMEN.

621. COMMAND: "Now therefore kill every male among the little ones, and kill every woman that hath known

man by lying with him. But all the women children, that have not known a man by lying with him, keep alive for yourselves" (Num., 31: 17,18).

PURIFYING BY FIRE AND WATER.

622. COMMAND: "Every thing that may abide the fire, ye shall make it go through the fire, and it shall be clean; nevertheless it shall be purified with the water of separation: and all that abideth not the fire ye shall make go through the water" (Num., 31: 23).

DISPOSITION OF THE PREY OF MIDIANITE WAR.

623. COMMAND: "Take the sums of the prey that was taken, both of man and of beast, thou, and Eleazar the priest, and the chief fathers of the congregation; and divide the prey into two parts; between them that took the war upon them, who went out to battle, and between all the congregation. And levy a tribute unto the Lord of the men of war which went out to battle: one soul of five hundred, both of the persons, and of the beeves, and of the asses, and of the sheep: take it of their half, and give it unto Eleazar the priest, for an heave offering of the Lord. And of the children of Israel's half, thou shalt take one portion of fifty, of the persons, of the beeves, of the asses, and of the flocks, of all manner of beasts, and give them unto the Levites, which keep the charge of the tabernacle of the Lord" (Num., 31: 26-30).

LAND OF GILEAD GIVEN TO THE CHILDREN OF GAD AND REUBEN.

624. COMMAND: "And Moses said unto them, If the children of Gad and the children of Reuben will pass with you over Jordan, every man armed to battle, before the

Lord, and the land shall be subdued before you, then ye shall give them the land of Gilead for a possession" (Num., 32: 29).

DRIVING OUT THE CANAANITES.

625. COMMAND: "Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quick pluck down all their high places" (Num., 33: 52).

THE BORDERS OF THE LAND.

626. COMMAND: "Command the children of Israel, and say unto them, When ye come into the land of Canaan, (this is the land that shall fall unto you for an inheritance, even the land of Canaan, with the coasts thereof:) then your south quarter shall be from the wilderness of Zin, along by the coast of Edom; and your south border shall be the outmost coast of the salt sea eastward. And your border shall turn from the south to the ascent of Akrabbim, and pass on to Zin: and the going forth thereof shall be from the south to Kadeshbarnea, and shall go on to Hazaraddar, and pass on to Azmon. And the border shall fetch a compass from Azmon unto the river of Egypt, and the going out of it shall be at the sea. And as for the western border, ye shall even have the great sea for a border: this shall be your west border. And this shall be your north border: from the great sea ye shall point out for you mount Hor: from mount Hor ye shall point out your border unto the entrance of Hamath; and the goings forth of the border shall be to Zedad: and the border shall go on to Ziphron, and the goings out of it shall be at Hazarenan: this shall be your north border. And ye shall point out your east border from Hazarenan to Shepham: and the coast shall go down from

Shepham to Biblah, on the east side of Ain; and the border shall descend, and shall reach unto the side of the sea of Chinnereth eastward. And the border shall go down to Jordan, and the goings out of it shall be at the salt sea: this shall be your land, with the coasts thereof round about" (Num., 34: 2-12).

NAMES OF THOSE WHO SHOULD DIVIDE THE LAND.

627. COMMAND: "These are the names of the men which shall divide the land unto you; Eleazar the priest, and Joshua the son of Nun. And ye shall take one prince of every tribe, to divide the land by inheritance. And the names of the men are these: Of the tribe of Juda, Caleb the son of Jephunneh. And of the tribe of the children of Simeon, Shemuel the son of Ammihud. Of the tribe of Benjamin, Elidad the son of Chislon. And the prince of the tribe of the children of Dan, Bukki the son of Jogli. The prince of the children of Joseph, for the tribe of the children of Manasseh, Hanniel the son of Ephod. And the prince of the tribe of the children of Ephraim, Kemnel the son of Shiphtan. And the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach. And the prince of the tribe of the children of Issachar, Paltiel the son of Azzan. And the prince of the tribe of the children of Asher, Ahihud the son of Shelomi. And the prince of the tribe of the children of Naphtali, Pedahel the son of Ammihud. These are they whom the Lord commanded to divide the inheritance unto the children of Israel in the land of Canaan" (Num., 34: 17-29).

CITIES GIVEN TO THE LEVITES.

628. COMMAND: Command the children of Israel, that they give unto the Levites, of the inheritance of their possession, cities to dwell in; and ye shall give also unto the Levites suburbs for the cities round about them.

And the cities shall they have to dwell in; and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts. And the suburbs of the cities, which ye shall give unto the Levites, shall reach from the wall of the city and outward, a thousand cubits round about. And ye shall measure from without the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits; and the city shall be in the midst: this shall be to them the suburbs of the cities. And the cities which ye shall give shall be of the possession of the children of Israel: from them that have many ye shall give many; but from them that have few ye shall give few: every one shall give of his cities unto the Levites, according to his inheritance which he inheriteth" (Num., 35: 2-5, 8).

SIX CITIES OF REFUGE.

629. COMMAND: "And among the cities which ye shall give unto the Levites, there shall be six cities for refuge, which ye shall appoint for the manslayer, that he may flee thither: and to them ye shall add forty and two cities. Ye shall give three cities on this side of Jordan, and three cities shall ye give in the land of Canaan, which shall be cities of refuge. These six cities shall be a refuge, both for the children of Israel, and for the stranger, and for the sojourner among them; that every one that killeth any person unawares may flee thither" (Num., 35: 6, 14-15).

WHO SHALL SLAY THE MURDERERS.

630. COMMAND: "The revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him" (Num., 35: 19).

KILLING BY ACCIDENT.

631. COMMAND: "But if he thrust him suddenly without en-

mity, or have cast upon him anything without laying of wait, or with any stone, wherewith a man may die, seeing him not, and cast it upon him, that he may die, and was not his enemy, neither sought his harm; then the congregation shall judge between the slayer and the revenger of blood according to these judgments: and the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and he shall abide in it unto the death of the high priest, which was anointed with the holy oil. But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled; and the revenger of blood find him without the border of the city of his refuge, and the revenger of blood kill the slayer; he shall not be guilty of blood; because he should have remained in the city of his refuge until the death of the high priest; but after the death of the high priest the slayer shall return into the land of his possession" (Num., 35: 22-28).

NOT KILLED UNDER TESTIMONY OF ONE WITNESS.

639. COMMAND: "Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person to cause him to die" (Num., 35: 30).

NO SATISFACTION TAKEN FOR LIFE OF THE MURDERER.

633. COMMAND: "Moreover, ye shall take no satisfaction for the life of a murderer, which is guilty of death; but shall be surely put to death" (Num., 35: 31).

NO SATISFACTION TAKEN FOR ONE FLED TO CITY OF REFUGE.

634. COMMAND: "And ye shall take no satisfaction for him

that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the high priest" (Num., 35: 32).

NOT MARRY OUT OF OWN TRIBE.

635. COMMAND: "This is the thing which the Lord doth command concerning the daughters of Zelophehad, saying, Let them marry to whom they think best; only to the family of the tribe of their father shall they marry: And every daughter, that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers" (Num., 36: 6, 8).

INHERITANCE NOT MOVE FROM ONE TRIBE TO ANOTHER.

636. COMMAND: "Neither shall the inheritance remove from one tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance" (Num., 36: 9).

PROMISE: "This day will I begin to put the dread of thee and the fear of thee upon the nations that are under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee" (Deut., 2: 25).

MUST LOVE GOD.

637. COMMAND: "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might" (Deut., 6: 5).

MUST NOT FORGET THE LORD.

638. COMMAND: "Then (when they have eaten to the full)

beware lest thou forget the Lord, which brought thee forth out of the land of Egypt, from the house of bondage" (Deut., 6: 12).

SWEARING BY NAME OF THE LORD.

639. COMMAND: "Thou shalt fear the Lord thy God, and serve Him, and shalt swear by His name" (Deut., 6: 13).

PROMISE: "And the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee" (Deut., 7:15).

CANAAN NOT GIVEN THE JEWS BECAUSE OF THEIR RIGHTEOUSNESS.

640. COMMAND: "Speak not thou in thine heart, after that the Lord thy God hath cast them out from before thee, saying, For my righteousness the Lord hath brought me in to possess this land; but for the wickedness of these nations the Lord doth drive them out from before thee" (Deut., 9: 4).

CIRCUMCISION OF THE HEART.

641. COMMAND: "Circumcise therefore the foreskin of your heart, and be no more stiffnecked" (Deut., 10: 16).

BLESSING UPON MOUNT GERIZIM, AND CURSE UPON MOUNT EBAL.

642. COMMAND: "And it shall come to pass, when the Lord thy God hath brought thee in unto the land whither thou goeth to possess it, that thou shalt put the blessing upon mount Gerizim, and the curse upon mount Ebal" (Deut., 11: 29; 27: 12, 13; Jos. 8: 33.)

WORSHIPING WHERE THE LORD PUT HIS NAME.

643. COMMAND: "But unto the place which the Lord your God shall choose out of all your tribes to put His name thither thou shalt come: and thither ye shall bring there, even unto His habitation shall ye seek, and your burnt offerings, and your sacrifices, and your tithes, and heave offerings of your hand, and your vows, and your freewill offerings, and the firstlings of your herds and of your flocks: and there ye shall eat before the Lord your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the Lord thy God hath blessed thee' (Deut., 12: 5-7).

LEVITES NEVER FORSAKEN.

644. COMMAND: "Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth" (Deut., 12: 19).

PLACE OF WORSHIP TOO FAR AWAY.

645. COMMAND: "If the place which the Lord thy God hath chosen to put His name there be too far from thee, then thou shalt kill of thy herd and of thy flock, which the Lord hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after. Even as the roebuck and the hart is eaten, so thou shalt eat them; the unclean and the clean shall eat of them alike" (Deut., 12: 21, 22).

ENTICERS TO IDOLATRY.

646. COMMAND: "If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of

that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul. If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers; namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth; thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him; but thou shalt surely kill him; thine hand shall be first upon his to put him to death, and afterwards the hand of all the people" (Deut., 13: 1-3, 6-9).

IDOLATROUS CITIES ARE NOT TO BE SPARED.

647. COMMAND: "If thou shalt hear say in one of thy cities, which the Lord thy God hath given thee to dwell there, saying, Certain men, the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known; then shalt thou inquire, and make search, and ask diligently; and, behold, if it be truth, and the thing certain, that such abomination is wrought among you; thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that is therein, and the cattle thereof, with the edge of the sword. And thou shalt gather all the spoil of it unto the midst of the street thereof, and shall burn with fire the city, and all the spoil thereof every whit, for the Lord thy God: and it shall be an heap forever; it shall not be built again" (Deut., 13: 12-16).

STRANGERS AND ALIENS EAT THINGS THAT DIETH OF ITSELF.

648. COMMAND: "Ye shall not eat of any thing that dieth of itself: thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien; for thou art an holy people unto the Lord thy God" (Deut., 14: 21).

TURNING POSSESSION INTO MONEY.

649. COMMAND: "And if the way be too long for thee, so that thou art not able to carry it; or if the place be too far from thee, which the Lord thy God shall choose to set His name there, when the Lord thy God hath blessed thee; then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which the Lord thy God shall choose: and thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou, and thine household" (Deut., 14: 24-26).

THIRD YEAR OFFERING.

650. COMMAND: "At the end of three years thou shalt bring forth all the tithes of thine increase the same year, and shalt lay it up within thy gates: and the Levite, (because he hath no part nor inheritance with thee), and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat, and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou doest" (Deut., 14: 28, 29).

RELEASING CREDITORS ON SEVENTH YEAR.

651. COMMAND: "At the end of every seven years thou shalt make a release. And this is the manner of the re-

lease: Every creditor that lendeth ought unto his neighbour shall release it; he shall not exact it of his neighbour, or of his brother; because it is called the Lord's release" (Deut., 15: 1, 2).

PROMISE: "For the Lord thy God blesseth thee, as He promised thee: and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee" (Deut., 15: 6).

PRIESTS JUDGE HARD QUESTIONS.

652. COMMAND: "If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, being matters of controversy within thy gates: then shalt thou arise, and get thee into the place which the Lord thy God shall choose. And thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and inquire; and they shall shew thee the sentence of judgment. And thou shalt do according to the sentence, which they or that place which the Lord shall choose shall shew thee; and thou shalt observe to do according to all that they inform thee: according to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall shew thee, to the right hand, nor to the left. And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the Lord thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel" (Deut., 17: 8-12).

SHOULD MAKE KING THE ONE WHOM THE LORD SHOULD CHOOSE.

653. COMMAND: "When thou art come unto the land which

the Lord thy God giveth thee, and shall possess it, and shall dwell therein, and shall say, I will set a king over me, like as all the nations that are about me; thou shalt in any wise set him king over thee, whom the Lord thy God shall choose: one from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which is not thy brother" (Deut., 17: 14, 15).

THE KING SHALL NOT MULTIPLY HORSES TO HIMSELF.

654. COMMAND: "But he shall not mutliply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the Lord hath said unto you, Ye shall henceforth return no more that way" (Deut., 17: 16).

KINGS SHOULD NOT MULTIPLY WIVES TO THEMSELVES.

655. COMMAND: "Neither shall he multiply wives to himself, that his heart turn not away" (Deut., 17: 17).

THE KING SHOULD NOT MULTIPLY TO HIMSELF SILVER AND GOLD.

656. COMMAND: "Neither shall he greatly multiply to himself silver and gold" (Deut., 17:17).

TF KING SHOULD KEEP A COPY OF THE LAW AND READ IT.

657. COMMAND: "And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites: and it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the Lord his God, to keep all the words of this law and these statutes, to do them" (Deut., 17: 18, 19).

PROMISE: "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken" (Deut., 18: 15).

NEIGHBOUR'S LANDMARK NOT TO BE MOVED.

658. COMMAND: "Thou shalt not remove thy neighbour's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the Lord thy God giveth thee to possess it" (Deut., 19: 14).

PRIEST ENCOURAGING THE PEOPLE TO BATTLE.

659. COMMAND: "And it shall be, when ye are come nigh unto the battle, that the priest shall approach, and speak unto the people, and shall say unto them, Hear, O Israel; ye approach this day unto battle against your enemies: let not your hearts faint; fear not, and do not tremble, neither be ye terrified because of them; for the Lord your God is he that goeth with you, to fight for you against your enemies, to save you" (Deut., 20: 2-4).

THOSE TO BE DISMISSED FROM THE WAR.

660. COMMAND: "And the officers shall speak unto the people, saying, What man is there that hath built a new house, and hath not dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it. And what man is he that hath planted a vineyard, and hath not yet eaten of it? let him also go and return unto his house, lest he die in the battle, and another man eat of it. And what man is there that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest

he die in the battle, and another man take her. And the officers shall speak further unto the people, and they shall say, What man is there that is fearful and fainthearted? let him go and return unto his house, lest his brethren's heart faint as well as his heart" (Deut., 20: 5-8).

SHALL OFFER PEACE UNTO A CITY BEFORE TAKING IT.

661. COMMAND: "When thou comest nigh unto a city to fight against it, then proclaim peace unto it. And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, that all the people that is found therein shall be tributaries unto thee, and they shall serve thee" (Deut., 20: 10, 11).

SHALL NOT DESTROY TREES OF FRUIT WHILE WAITING TO TAKE A CITY.

662. COMMAND: "When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an axe against them: for thou mayest eat of them, and thou shalt not cut them down (for the tree of the field is man's life) to employ them in the seige: only the trees which thou knowest that they be not trees for meat, thou shalt destroy and cut them down; and thou shalt build bulwarks against the city that maketh war with thee, until it be subdued" (Deut., 20: 19,20).

THE EXPIATION OF AN UNCERTAIN MURDER.

663. COMMAND: "If one be found slain in the land which the Lord thy God giveth thee to possess it, lying in the field, and it be not known who hath slain him; then thy elders and thy judges shall come forth, and they shall measure unto thee cities which are round

about him that is slain: and it shall be, that the city which is next unto the slain man, even the elders of that city shall take an heifer, which hath not been wrought with, and which hath not drawn in the yoke; and the elders of that city shall bring down the heifer unto a rough valley, which is neither eared nor sown, and shall strike off the heifer's neck there in the valley. And the priests, the sons of Levi shall come near; for them the Lord thy God hath chosen to minister unto him, and to bless in the name of the Lord; and by their word shall every controversy and every stroke be tried: and all the elders of that city, that are next unto the slain man, shall wash their hands over the heifer that is beheaded in the valley: and they shall answer and say, Our hands have not shed this blood, neither have our eyes seen it. Be merciful, O Lord, unto thy people Israel, whom thou hast redeemed, and lay not innocent blood unto thy people of Israel's charge. And the blood shall be forgiven them" (Deut., 21: 1-8).

THE USAGE OF A CAPTIVE TAKEN TO WIFE.

664. COMMAND: "When thou goeth forth to war against thine enemies, and the Lord thy God hath delivered them unto thine hands, and thou has taken them captive, and seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife; then thou shalt bring her home to thine house; and she shall shave her head, and pare her nails; and she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife. And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shall not sell

her at all for money, thou shalt not make merchandise of her, because thou hast humbled her" (Deut., 21: 10-14).

THE FIRSTBORN NOT DISINHERITED UPON PRIVATE AFFECTION.

665. COMMAND: "If a man have two wives, one beloved, and another hated, and they have born him children, both the beloved and the hated; and if the firstborn son be her's that was hated: then it shall be, when he maketh his sons to inherit that which he hath, that he may not make the son of the beloved firstborn before the son of the hated, which is indeed the firstborn: but he shall acknowledge the son of the hated for the firstborn, by giving him a double portion of all that he hath: for he is the beginning of his strength; the right of the firstborn is his" (Deut., 21: 15-17).

STONING A REBELLIOUS SON.

666. COMMAND: "If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them; then shall his father and mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place: and they shall say unto the elders of his city, This our son is stubborn and rebellious; he will not obey our voice: he is a glutton, and a drunkard. And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you: and all Israel shall hear, and fear" (Deut., 21: 18-21).

BODY NOT REMAIN ON TREE ALL NIGHT.

667. COMMAND: "And if a man have committed a sin worthy

of death, and he be to be put to death, and thou hang him on a tree; his body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is cursed of God;) that thy land be not defiled, which the Lord thy God giveth thee for an inheritance" (Deut., 21: 22, 23).

THE SEX IS TO BE DISTINGUISHED BY APPAREL.

668. COMMAND: "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God" (Deut., 22: 5).

THE DAM NOT TAKEN WITH THE YOUNG.

669. COMMAND: "If a bird's nest chance to be before thee in the way in any tree, or on the ground, whether they be young ones or eggs, and the dam sitting upon the young or upon the eggs, thou shalt not take the dam with the young: but thou shalt in any wise let the dam go, and take the young to thee; that it may be well with thee, and that thou mayest prolong thy days" (Deut., 22: 6, 7).

BATTLEMENT FOR ROOF OF A HOUSE.

670. COMMAND: "When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence" (Deut., 22: 8).

OX AND ASS NOT PLOWED TOGETHER.

671. COMMAND: "Thou shalt not plow with an ox and an ass together" (Deut., 22: 10).

NOT WEAR GARMENTS OF DIVERS SORTS.

672. COMMAND: "Thou shalt not wear a garment of divers sorts, as of woollen and linen together" (Deut., 22: 11).

THE PUNISHMENT OF HIM THAT SLANDERETH HIS WIFE.

673. COMMAND: "If a man take a wife, and go in unto her, and hate her, and give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and, when I came to her, I found her not a maid: then shall the father of the damsel, and her mother, take and bring forth the tokens of the damsel's virginity unto the elders of the city in the gate: and the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her; and, lo, he hath given occasion of speech against her, saying, I found not thy daughter a maid; and yet these are the tokens of my daughter's virginity: and they shall spread the cloth before the elders of the city. And the elders of the city shall take that man, and chastise him; and they shall amerce him in an hundred shekels of silver, and give them unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife; he may not put her away all his days" (Deut., 22. 13-19).

IF A DAMSEL CRIED WHILE BEING FORCED SHE SHALL NOT BE KILLED.

674. COMMAND: "But if a man find a betrothed damsel in the field, and the man force her, and lie with her; then the man only that lay with her shall die; but unto the damsel thou shalt do nothing; there is in the damsel no sin worthy of death: for as when a man riseth against his neighbour, and slayeth him, even so is this matter: for he found her in the field, and the betrothed damsel cried, and there was none to save her" (Deut., 22: 25-27).

WHEN A WOUNDED MAN ENTER NOT IN CONGREGATION.

675. COMMAND: "He that is wounded in the stones, or hath

his privy member cut off, shall not enter into the congregation of the Lord" (Deut., 23: 1).

BASTARDS NOT TO ENTER CONGREGATION.

676. COMMAND: "A bastard shall not enter into the congregation of the Lord: even to his tenth generation shall he not enter into the congregation of the Lord" (Deut., 23: 2).

AMMONITES OR MOABITES NOT TO ENTER CONGREGATION.

677. COMMAND: "An Ammonite or Moabite shall not enter into the congregation of the Lord; even to their tenth generation shall they not enter into the congregation of the Lord for ever" (Deut., 23: 3).

SHALL NOT SEEK THE PEACE AND PROSPERITY OF AMMONITES OR MOABITES.

678. COMMAND: "Thou shalt not seek their (Ammonites or Moabites) peace nor their prosperity all thy days for ever" (Deut., 23: 6).

SHALL NOT ABHOR AN EDOMITE.

679. COMMAND: "Thou shalt not abhor an Edonite; for he is thy brother" (Deut., 23: 7).

SHALL NOT ABHOR AN EGYPTIAN.

680. COMMAND: "Thou shalt not abhor an Egyptian, because thou wast a stranger in his land" (Deut., 23: 7).

CHILDREN OF EDOMITES AND EGYPTIANS ENTER CONGREGATION IN THIRD GENERATION.

681. COMMAND: "The children that are begotten of them shall enter into the congregation of the Lord in their third generation" (Deut., 23: 8).

KEEP CLEAN WHILE GOING AGAINST THE ENEMY.

682. COMMAND: "When the host goeth forth against thine enemies, then keep thee from every wicked thing. If there be among you any man that is not clean by reason of uncleanness that chanceth him by night, then shall he go abroad out of the camp, he shall not come within the camp: but it shall be, when evening cometh on, he shall wash himself with water: and when the sun is down, he shall come into the camp again" (Deut., 23: 9-11).

CAMPING GROUNDS KEPT HOLY.

683. COMMAND: "Thou shalt have a place also without the camp, whither thou shalt go forth abroad: and thou shalt have a paddle upon thy weapon; and it shall be, when thou wilt ease thy self abroad, thou shalt dig therewith, and shall turn back and cover that which cometh from thee: for the Lord thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy; that he see no unclean thing in thee, and turn away from thee" (Deut., 23: 12-14).

THE FUGITIVE SERVANT.

684. COMMAND: "Thou shalt not deliver unto his master the servant which is escaped from his master unto thee: he shall dwell with thee, even among you, in that place which he shall choose in one of thy gates, where it liketh him best: thou shalt not oppress him" (Deut., 23: 15, 16).

WHAT MONEY NOT TAKEN FOR A VOW.

685. COMMAND: "Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the Lord thy God for any vow: for even both these are abomination unto the Lord thy God" (Deut., 23: 18).

MAY EAT OF NEIGHBOR'S VINEYARD, BUT NOT CARRY ANY AWAY IN A VESSEL.

686. COMMAND: "When thou comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill at thine own pleasure; but thou shalt not put any in thy vessel" (Deut., 23: 24).

MAY PLUCK WITH HANDS NEIGHBOR'S CORN, BUT NOT WITH SICKLE.

687. COMMAND: "When thou comest into the standing corn of thy neighbour, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn" (Deut., 23: 25).

OF DIVORCEMENT.

688. COMMAND: "When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her; then let him write her a bill of divorcement, and give it in her hand, and send her out of his house. And when she is departed out of his house, she may go and be another man's wife. And if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house; or if the latter husband die, which took her to be his wife, her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the Lord: and thou shalt not cause the land to sin, which the Lord thy God giveth thee for an inheritance" (Deut., 24: 1-4).

A NEWLY MARRIED MAN FREE FROM WAR AND BUSINESS FOR ONE YEAR.

689. COMMAND: "When a man hath taken a new wife, he

shall not go out to war, neither shall he be charged with any business: but he shall be free at home one year, and shall cheer up his wife which he hath taken" (Deut., 24: 5).

NO MILLSTONE TAKEN TO PLEDGE.

690. COMMAND: "No man shall take the nether or the upper millstone to pledge: for he taketh a man's life to pledge" (Deut., 24: 6).

REMEMBER MIRIAM.

691. COMMAND: "Remember what the Lord thy God did unto Miriam by the way, after that ye were come forth out of Egypt" (Deut., 24: 9).

SHALL NOT GO INTO NEIGHBOUR'S HOUSE TO GET HIS PLEDGE.

692. COMMAND: "When thou dost lend thy brother any thing, thou shalt not go into his house to fetch his pledge. Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee" (Deut., 24: 10, 11).

EVERY MAN DIE FOR HIS OWN SINS.

693. COMMAND: The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin" (Deut., 24: 16).

NOT RETURN TO BRING A SHEAF THAT WAS LEFT.

694. COMMAND: "When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the Lord thy God may bless thee in all the work of thine hands" (Deut., 24: 19).

BEAT THE OLIVE TREE ONCE.

695. COMMAND: "When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow" (Deut., 24: 20).

GATHER GRAPES OF VINEYARD ONCE.

696. COMMAND: "When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward: it shall be for the stranger, for the fatherless, and for the widow" (Deut., 24: 21).

REMEMBER BONDAGE IN EGYPT.

697. COMMAND: "And thou shalt remember that thou wast a bondman in the land of Egypt; therefore I command thee to do this thing" (Deut., 24: 22).

STRIPES MUST NOT EXCEED FORTY.

698. COMMAND: "And it shall be, if the wicked man be worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number. Forty stripes he may give him, and not exceed: lest, if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee" (Deut., 25: 2, 3).

NOT MUZZLE THE OX.

699. COMMAND: "Thou shalt not muzzle the ox when he treadeth out the corn" (Deut., 25: 4).

OF RAISING SEED UNTO A BROTHER.

700. COMMAND: "If brethren dwell together, and one of them

die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her. And it shall be, that the firstborn which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel. And if the man like not to take his broher's wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother. Then the elders of his city shall call him, and speak unto him: and if he stand to it, and say, I like not to take her; then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house. And his name shall be called in Israel, The house of him that hath his shoe loosed" (Deut., 25: 5-10).

OF THE IMMODEST WOMAN.

701. COMMAND: "When men strive together one with another, and the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets; then thou shalt cut off her hand, thine eye shall not pity her" (Deut., 25: 11, 12).

MEMORY OF AMALEK TO BE BLOTTED OUT.

702. COMMAND: "Therefore it shall be, when the Lord thy God hath given thee rest from all thine enemies round about, in the land which the Lord thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven: thou shalt not forget it'" (Deut., 25: 19).

THE CONFESSION OF HIM THAT OFFERETH THE BASKET OF FIRSTFRUITS.

703. COMMAND: "And it shall be, when thou art come into the land which the Lord thy God giveth thee for an inheritance, and possessest it, and dwellest therein, that thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the Lord thy God giveth thee, and shalt put it in a basket, and shalt go unto the place which the Lord thy God shall choose to place his name there. And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the Lord thy God, that I am come unto the country which the Lord sware unto our fathers for to give us. And the priest shall take the basket out of thine hand, and set it down before the altar of the Lord thy God. And thou shalt speak, and say before the Lord thy God, A Syrian ready to perish was my father; and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous: and the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage: and when we cried unto the Lord God of our fathers, the Lord heard our voice, and looked on our affliction, and our labour, and our oppression: and the Lord brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders; and he hath brought us into this place, and hath given us this land, even a land that floweth with milk and honey. And now, behold, I have brought the firstfruits of the land, which thou, O Lord, hast given me. And thou shalt set it before the Lord thy God, and worship before the Lord thy God: and thou shalt rejoice in every good thing which the Lord thy God hath given unto thee, and unto thine house,

thou, and the Levite, and the stranger that is among you" (Deut., 26: 1-11).

THE PRAYER OF HIM THAT GIVETH HIS THIRD YEAR'S TITHES.

704. COMMAND: "When thou hast made an end of thithing all the tithes of thine increase the third year, which is the year of tithing, and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled; then thou shalt say before the Lord thy God, I have brought away the hallowed things out of mine house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and the widow, according to all thy commandments, which thou hast commanded me: I have not transgressed thy commandments neither have I forgotten them: I have not eaten thereof in my mourning, neither have I taken away ought thereof for any unclean use, not given ought thereof for the dead: but I have hearkened to the voice of the Lord my God, and have done according to all that thou hast commanded me. Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey" (Deut., 26: 12-15).

PROMISE: "And the Lord hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his commandments; and to make thee high above all nations which he hath made, in praise, and in name, and in honor; and that thou mayest be an holy people unto the Lord thy God, as he hath spoken" (Deut., 26: 18, 19).

LAW WRITTEN UPON THE ALTAR OF STONES.

705. COMMAND: "And it shall be on the day when ye shall pass over Jordan unto the land which the Lord thy

God giveth thee, that thou shalt set thee up great stones, and plaster them with plaster: and thou shalt write upon them all the words of this law, when thou art passed over, that thou mayest go in unto the land which the Lord thy God giveth thee, a land that floweth with milk and honey; as the Lord God of thy fathers hath promised thee. Therefore it shall be, when ye be gone over Jordan, that ye shall set up these stones which I commanded you this day, in Mount Ebal, and thou shalt plaster them with plaster. And there shalt thou build an altar unto the Lord thy God, an altar of stones: thou shalt not lift up any iron tool upon them. Thou shalt build the altar of the Lord thy God of whole stones; and thou shalt offer burnt offerings thereon unto the Lord thy God: and thou shalt offer peace offerings, and shalt eat there, and rejoice before the Lord thy God. And thou shalt write upon the stones all the words of this law very plainly" (Deut., 27: 2-8).

Grand promises: "And it shall come to pass, if thou shalt hearken dilligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth: and all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shalt be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Blessed shall be thy basket and thy store. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. The Lord shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee be-

fore thee seven ways. The Lord shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the Lord thy God giveth thee. The Lord shall establish thee an holy people unto Himself as He hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in his ways. And all the people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee. And the Lord shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord sware unto thy fathers to give thee. The Lord shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand; and thou shalt lend unto many nations, and thou shalt not borrow. And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them: and thou shalt not go aside from any of the words which I command thee this day, to the right hand, or to the left, to go after other gods to serve them" (Deut., 28: 14).

Promises to the Repentant: "And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; that then the Lord thy God will turn thy captivity, and have compassion upon

thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee. If any of thine be driven out unto the utmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee: and the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live. And the Lord thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee. And thou shalt return and obey the voice of the Lord, and do all his commandments, which I command thee this day. And the Lord thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the Lord will again rejoice over thee for good, as he rejoiced over thy fathers; if thou shalt hearken unto the voice of the Lord thy God, to keep his commandments and his statutes which are written in this book of the law, and if thou turn unto the Lord thy God, with all thine heart, and with all thy soul" (Deut., 30: 1-10).

COMMANDED TO CHOOSE LIFE.

706. COMMAND: "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live" (Deut., 30: 19).

READING THE LAW EVERY SEVEN YEARS.

707. COMMAND: "And Moses commanded them (the priests),

saying, At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles, when all Israel is come to appear before the Lord thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing. Gather the people together, men and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law; and that their children, which have not known any thing, may hear, and learn to fear the Lord your God, as long as ye live in the land whither ye go over Jordan to possess it" (Deut., 31: 10-13).

MOSES COMMANDED TO WRITE A SONG.

708. COMMAND: "Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be a witness for me against the children of Israel" (Deut., 31: 19).

COMMANDS JOSHUA TO BE STRONG.

709. COMMAND: "And he gave Joshua the son of Nun a charge, and said, Be strong and of a good courage: for thou shalt bring the children of Israel into the land which I sware unto them: and I will be with thee" (Deut., 31: 23).

LAW PUT INTO ARK OF COVENANT.

710. COMMAND: "Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee" (Deut., 31: 26).

MUST NOT CHANGE THE LAW.

711. COMMAND: "Ye shall not add unto the word which I

command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you" (Deut., 4: 2; 12: 32).

MADE UNCLEAN BY BEING SPIT UPON.

712. COMMAND: "And if he that hath the issue spit upon him that is clean; then he shall wash his clothes, and bathe himself in water, and be unclean until the even" (Lev., 15: 8).

COMMENTS ON THE JEWISH DISPENSATION CONTINUED.

Since you have read all the commandments given to the Jews, how do you think you would like to be a Jew? Are you not convinced that Paul knew what he was talking about when he said: "Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar" (Gal., 4: 24)? The law did gender to bondage, and no man under the law of Moses could call himself free. Just think of the great number of sacrifices which they offered each year, and the cost of all their religious services. Most of the Jews went to Jerusalem once a year to offer sacrifices, which was no small distance. Now, how many commands did you find which belonged to any one besides the Jews? Not one. How many times did God promise them that if they would obey Him they would go to heaven when they died? Not one. But there are many people who think if they keep the law of Moses they will be saved. After a Jew kept all the law as best he could, all that he could hope for were temporal blessings, things which pertained to this life only. As long as they obeyed God, He promised them the land of Canaan for a home, and everything they did would prosper; in other words, they should have in this life every thing for which a human heart could wish, and would be above other peoples (Ex., 23: 23-33; Deut., 28: 1-14).

After the Jews having been made the greatest people in

all the world, having so many wonderful promises, yet, there was a great question which only a few Jews ever solved: the question was, "If a man die, shall he live again"? (Job., 14: 14).

In all the law of Moses, this question was not answered, as you have seen with your own eyes: for Job was a Jew, beyond any doubt, and had it been answered Job would never have asked it. Then did you not know that the teachers of the law, the Pharisees and Sadducees, were divided on this question? Listen: "For the Sadducees say that there is no resurrection, neither angels, nor spirit: but the Pharisees confess both" (Acts., 23: 8). Now, if the law of Moses taught the people about salvation, about a judgment, and about endless life beyond the grave, it would have taught the resurrection of the dead, and the teachers of law would not have been divided.

In reading all the law you saw nothing about people being Christians, did you? Certainly not. Then, why is it that people will say, "If I can just keep the law, I will be as good a Christian as I want to be"? My dear reader, you might keep all the law of Moses perfectly, and then not be a Christian. The law was not given to make men Christians, but to make good Jews until the Redeemer—Christ—should come. Listen to what Paul said about the law: "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith" (Gal., 3: 24).

All the Jewish Dispensation was a preparatory period to the coming of Christ and to the Christian Dispensation. Every sacrifice offered during this period pointed to the great sacrifice of the world—Christ. All the morality taught in the law was only getting the people ready for the greater, higher, and more sublime principles of the Gospel. Now, while it is true that all the Jewish Dispensation was preparatory to the coming of Christ, there is one more thing to remember, which is, Christ Himself lived and died in the Jewish Dispensation. The law was not done away with in the coming of Christ, but in Christ fulfilling the law (Matt., 5: 17).

There are some who think and teach that the church was established in the wilderness by John the Baptist, and that the Christian Dispensation began there, but they need to be "taught the way more perfectly" (Acts, 18: 24-26). I maintain that John the Baptist was never a member of the Christian Church or the Church of Christ, but that he lived and died in the Jewish Dispensation. In prophecy and many places in the New Testament the Church is spoken of as the Kingdom, or the Kingdom of God, as in the following places: "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever" (Dan., 2: 44). "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (Dan., 7: 14). "Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations" (Psa., 145: 13).

All the above prophecies, beyond any doubt, have reference to the Church, and now I will give some quotations from the New Testament which have reference to the same: "And, behold, thou shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus. He shall be great, and shall be called the son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke, 1: 31-33). "Wherefore we receiving a kingdom which can not be moved, let us have grace, whereby we may serve God acceptably with reverence and Godly fear" (Heb., 12: 28). Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet" (I. Cor., 15: 24, 25).

There are other references in the New Testament where the

Church is called the kingdom, but we need no more to prove this one point.

Now, we will see if John the Baptist was ever in this kingdom or the Church. Listen to what Jesus said about him: "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he" (Matt., 11: 11).

Now, if the kingdom of heaven referred to here has reference to the kingdom on high in the next life, then I claim that John the Baptist will never be saved: for if the least in that kingdom is greater than John, then he would be too small to enter. The truth of the matter is, it has reference to the church or the kingdom down here on earth, and after the law of Moses had done its best (and John was the best the law could make), it could not make a man as good as the least which obeys the Gospel of Jesus Christ. To any man who wants to know truth this is proof a plenty that John lived and died before the Jewish Dispensation closed, or before the Church was established. John will be saved, but it will be under the Jewish Dispensation, and not by the Gospel.

There are those who think that just as soon as Jesus came into this world the Jewish Dispensation ended and the Christian Dispensation began, but I want to show you they are mistaken: "And when the days of her (Mary, the mother of Jesus) purification, according to the law of Moses, were accomplished, they brought him (Christ) to Jerusalem, to present him to the Lord; (as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord); and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle doves, or two young pigeons. And, hebold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him" (Luke, 2: 22-25).

When the above incident occurred Jesus was forty days old (Lev., 12: 2-8), and Mary, His mother, was still keeping

the law of Moses: for it was the law that commanded a woman to offer the turtle doves and two young pigeons after the days of purification from childbirth (Lev., 12: 2-8). Then you notice also, that there was a man in Jerusalem, whose name was Simeon; and the same man was "just and devout, waiting for the consolation of Israel" (Luke, 2: 25). If you really think that when Jesus came into this world the new dispensation had begun, why do you think Simeon was still waiting for the consolation of Israel? It thoroughly proves to me that the consolation of Israel had not come. Also, at this very same instance, "there was one Anna, a prophetess, the daughter of Pharruel, of the tribe of Aser; she was of great age, and had lived with an husband seven years from her virginity; and she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. And she, coming in that instant, gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem" (Luke, 2: 36-38). This is more proof that redemption had not yet come to Israel, or they would not still be looking for it.

I maintain that the kingdom or the church had not been established when Jesus was crucified. Listen: "And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just: (the same had not consented to the counsel and deed of them;) he was of Arimathaea, a city of the Jews: who also himself waited for the kingdom of God. This man went unto Pilate, and begged the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was lain" (Luke, 23: 50-53). The part about this which I want you to notice is, this good man Joseph himself was "waiting for the kingdom of God." You know he would not have been waiting for the kingdom if the kingdom had already been set up. Jesus made this very plain in what He said to Peter: "And I say also unto thee, That thou art Peter; and upon this rock I *will* build my church; and the gates of hell shall not prevail against it" (Matt., 16: 18).

Now, dear reader, you never say, I *will* do a thing that is already done. And if the church had been establishel by John the Baptist, or Jesus either, He could not have said, "I *will* build it."

I also maintain that the kingdom or the church had not been established even when Jesus had risen from the dead. If it had been, it seems that the Apostles would have known something about it, and if you will listen to the following you will see that they did not: "When they therefore were come together, they (the Apostles) asked of him, saying, Lord, will thou at this time restore again the kingdom to Israel?" (Acts, 1: 6). The fact is, up until the Day of Pentecost they never understood what the kingdom was to be. At this time the power of the Jewish kingdom had been taken away, and the Jews were, to a great extent, subject to the Roman government, but they thought that Jesus would re-establish the Jewish kingdom and be Himself their king. Not until Pentecost did the Apostles themselves understand that the kingdom was to be the Church, and that Jesus is its Spiritual King. After Pentecost no one else is heard asking about when the kingdom is to be established.

Did you ever notice the difference in the commission which Jesus gave the Apostles before His crucifixion and the one given after His resurrection? Let us investigate them: "These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. And, as you go, preach, saying, The kingdom of heaven is at hand" (Matt., 10: 5-7). You notice here that these apostles were not allowed to preach to any but the Jews. They should not even enter into a city of the Gentiles. The second thing in this commission which I want you to notice is, they were not sent out to preach the Gospel, but that the kingdom of heaven was at hand, or near upon them. This was His commission before His crucifixion, and now let us examine the one given after His resurrection: "And He said unto them (the apostles), Go ye into all the world, and preach the gospel to every creature. He

that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned" (Mark, 16: 15, 16).

Do you not see a great difference in these two commissions? The first time they were sent to the Jews only, and were to preach that the kingdom of heaven was at hand: in the second commission, they were to go into *all* the world, and preach the Gospel—not the kingdom of heaven was at hand—to *every creature.* Dear reader, does this not convince you that things changed after the resurrection to what they were before? It is clear to me.

Yes, Jesus did live and die in the Jewish Dispensation. It seems that all His ministry before His crucifixion was to prove to the world that He is the Son of God; to educate the Apostles and thoroughly prepare them to preach the Gospel after He had fulfilled the law of Moses, and to make all necessary preparation for the setting up of the Church after His death.

The ministry of John the Baptist was also preparatory to the same thing. John never baptized any man into the name of Jesus. He baptized them into a covenant or contract, that they would accept or believe Christ when He should come. We are not without proof, listen: "And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus; and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus" (Acts, 19: 1-5).

This proves to me beyond any shadow of doubt that John was doing preparatory work to the establishment of the Church.

Now, dear reader, from this time on when you read Matthew, Mark, Luke, and John, remember that you are reading about things which belong to the Jewish Dispensation.

When a man went to Jesus before He was crucified, and asked Him what to do to inherit eternal life, He did not give the same answer that the Apostles gave after Pentecost. Here is an instance: "And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? There is none good, but one, that is, God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honor thy father and mother. And he answered and said unto him, Master, all these have I observed from my youth. Then Jesus beholding him, loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me" (Mark, 10: 17-21).

When the people on the Day of Pentecost asked what they should do, then Peter said unto them: "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts, 2: 38). There is quite a difference in the answer which Jesus gave and the one which Peter gave. Now, you want to know why this difference, do you not? It is this, as I have already stated, Jesus lived under the law of Moses, and when a man came to Him, wanting to know what to do, Jesus told him to keep the law: for there could not be two laws in effect at the same time when one differs from the other as the Gospel differs from the law of Moses; and when one came to Peter as they did at Pentecost and after, wanting to know what to do, he would preach the Gospel to them and command them to believe that, because the law was done away, and the Gospel had taken its place.

Now, dear reader, I want to show you the end of the Jewish Dispensation by showing you the end of the law. There are many who think the law of Moses is still in force, but will

you not listen to what the Bible has to say about it? I want to show you by the Word of God that you are mistaken. Hear what inspired writers had to say about it: "For the law was given by Moses, but grace and truth come by Jesus Christ" (Jno., 1: 17). According to that there was no grace in the law, and why should we want it? "Therefore, by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin" (Rom., 3:20). "For as many as are of the works of the law, are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident: for, the just shall live by faith. And the law is not of faith: but, the man that doeth them shall live in them. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise" (Gal., 3: 10-12, 18).

The above verses plainly show there was no justification in the law, and that the law would not make Christians. As I have stated before, it only made good Jews, and was given to no other people. But, investigate further: "Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promises by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under the schoolmaster" (Gal., 3: 21-25). The above quotations not only continue to show that there was no justification in the law, but it also shows the purpose of the law, which was to educate the people and bring them to Christ, who would justify and save when we are no longer under the schoolmaster, the law. If we had no other proof but this one reference, it would forever settle the question. Paul said: "For sin shall not have dominion over you: for ye are not under the law, but under grace" (Rom., 6: 14).

Now you want to know just when the law was done away, do you not? Here is your proof: "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace" (Eph., 2: 15).

This, beyond any doubt, has reference to the law being done away at the crucifixion, but will give plainer proof still: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to the cross" (Col., 2: 14). Language cannot make anything plainer than the above shows that the law ended at the cross. However, the people kept the law fifty days after the resurrection, or until Pentecost, which was the real end of the Jewish Dispensation.

After Jesus rose from the dead, He commanded His apostles, saying: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen" (Matt., 28: 19, 20). But you want to notice one thing, and that is, they were commanded to not begin the preaching until they were better qualified: "And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me" (Acts, 1: 4). We learn from Luke what this promise was: "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke, 24: 49). The promise was, that they should receive power from on high, and in Acts we find what the "power" was, and how it came: "And when the day of Pentecost was fully come, they were all with one accord in one place (waiting, you see, as they had been commanded). And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them: and they were all filled with the Holy

Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts, 2: 1-4). Now you see that for which they were waiting, do you not? Waiting for the Holy Spirit to come upon them and guide them into all truth as was promised in John, 14: 26.

We have now followed the Jews to the close of their dispensation, where we no longer sit at the feet of Moses, the great Jewish teacher, for instruction, for the great Gospel campaign begins here, and Jesus teches us a law which gendereth not to bondage, but "binds up the broken hearted, proclaims liberty to the captives, and opens the prison to them that are bound" (Isa., 61: 1; Luke, 2: 14); yea, we look for a day when peace will spread wide her wings over the whole human family, and all God's people shall be free! Hasten the day, Almighty God!

COMMENTS ON THE CHRISTIAN DISPENSATION.

I first invited you to read carefully the eighty-nine commandments which were given to the people who lived in the Patriarchal Dispensation—a period of twenty-five hundred years, extending from Adam to the giving of the law on mount Sinai—and note every command and promise which pertained to our salvation now: after you had read them all you were, I am sure, ready to admit that you found no promise of salvation; that all their promises were limited to this world only, and we might keep all their commands and yet be without any hope of eternal life.

I next invited you to read the seven hundred and twelve commandments, which were given to the Jews only, and were in force from the giving of the law on mount Sinai to the establishment of the Church on Pentecost—a period of about fifteen hundred and thirty-three years—and note every command, and specially the promises, and see how many times God promised them heaven or eternal life; and I am sure you are for ever convinced that their promises all pertained to this life only, and that no man can truthfully say, That all the

longings of a man's soul for an eternal rest with God, angels and the redeemed can be satisfied by keeping the law of Moses. If a man wants an ideal land in which to live here on earth, one that God will smile over and bless by giving rain and fruitful seasons, "a land flowing with milk and honey"; yea, a land visited often by angels, and safe guarded by Almighty God, and bury all hope in the grave, then you can find your heart's delight in the law of Moses and the land of the Jews—Canaan. If you want to be a Jew, and a Jew only, separated from all other peoples, and do away with Jesus Christ and the purpose of His coming to earth, then you may find in the law of Moses just what you want.

My dear reader, I am glad there is something far better than the law of Moses to which I can invite you: a law not given to one people only—the Jews—but, thank God, to all people, and to you!

I now ask you to read the four hundred and forty-three commandments which Jesus Christ has given to all the human family in the Christian Dispensation, beginning with the establishment of the Church, and lasting until this sin-cursed earth shall disclose the blood of her slain; until the angel of God stands with one foot on the earth, and the other upon the sea, with hand lifted heavenward, and with a lion-like voice thunder through earth and sky that time shall be no more; yea, until King Immanuel comes with all His holy angels and ten thousand of His saints to judge and hurl the wicked into the great abyss of outer darkness, but gather unto Himself all who have washed their robes and made them white in the blood of the Lamb, and make them kings and priests in the city of God where "they shall shine as the brightness of the firmament and as the stars for ever and ever."

All the commands and promises which we have read in the Patriarchal and Jewish dispensations belonged to other people, but the commands and promises which you will read in the Christian dispensation belong to *you* and *me*. All the people that have lived, both Jew and Gentile, since the establishment of the Church on Pentecost, and all that will live until the

judgment books are unfolded will have no other law from God but that to which I now call your attention.

While you read these commands and promises, I want you to first compare them with those you read in the Patriarchal Dispensation and see how much difference you can find; then compare them to those in the Jewish Dispensation and see if there is any difference. Furthermore, see how many promises you can find that take you beyond the few days of this life's dark prison, and point you to the great eternal life beyond the confines of death and the grave, where no angel guards the tree of life, but where all the redeemed host of earth are led by the loving Shepherd to the life-giving stream of heaven's own fountain, and where, without money or price, men eat angel's food—the bread of heaven.

CHRISTIAN DISPENSATION.

REPENTANCE.

1. COMMAND: "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins" (Acts 2: 38).

   And the times of this ignorance God winked at; but now commandeth all men everywhere to repent" (Acts, 17: 30).

BAPTISM.

2. COMMAND: "And now, why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts, 22: 16).

   PROMISE: "And ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts, 2: 38, 39).

SAVE YOURSELVES.

3. COMMAND: "And with many other words did he testify

and exhort, saying, Save yourselves from this untoward generation" (Acts, 2: 40).

FAITH.

4. COMMAND: "And Philip said, If thou believest with all thine heart, thou mayest" (Acts, 8: 37).
"And they said, Believe on the Lord Jesus Christ" (Acts, 16: 31).

PROMISE: "And thou shalt be saved, and thy house" (Acts, 16: 31).

CONFESSION.

5. COMMAND: "And he answered and said, I believe that Jesus Christ is the Son of God" (Acts, 8: 37).
"For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God" (Rom., 14: 11).

TURNING FROM VANITIES UNTO GOD.

6. COMMAND: "And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you, that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein" (Acts, 14: 15).

CONTINUING IN THE FAITH.

7. COMMAND: "Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God" (Acts, 14: 22).

WHAT TO ABSTAIN FROM.

8. COMMAND: "For it seemed good to the Holy Ghost, and

to us, to lay upon you no greater burden than these necessary things: THAT YE ABSTAIN FROM MEATS OFFERED TO IDOLS, AND FROM BLOOD, AND FROM THINGS STRANGLED, AND FROM FORNICATION: from which if ye keep yourselves, ye shall do well. Fare ye well" (Acts, 15: 28, 29).

SHOULD SEEK THE LORD.

9. COMMAND: "That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us" (Acts, 17, 27).

FEEDING THE CHURCH OF GOD.

10. COMMAND: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts, 20: 28).

WATCH AND REMEMBER.

11. COMMAND: "Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears" (Acts, 20: 31).

PROMISE: "But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile" (Rom., 2: 10).

LET NOT SIN REIGN IN YOU.

12. COMMAND: "Let not sin therefore reign in your mortal body, that ye should obey it in the lust thereof" (Rom., 6: 12).

YIELD NOT TO UNRIGHTEOUSNESS, BUT TO GOD.

13. COMMAND: "Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God" (Rom., 6: 13).

PROMISE: "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Rom., 8: 11).

PROMISE: "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live" (Rom. 8: 13).

PROMISE: "And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Rom., 8: 17).

PROMISE: "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things" (Rom., 8: 32)?

PROMISE: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom., 10: 9).

PROMISE: "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher" (Rom., 10: 13, 14)?

TAKING HEED.

14. COMMAND: "For if God spared not the natural branches, take heed lest he also spare not thee" (Rom., 11: 21).

BEHOLDING GOODNESS AND SEVERITY OF GOD.

15. COMMAND: "Behold therefore the goodness and severity of God: on them which fell, severity; but toward

thee, goodness, if thou continue in his goodness: otherwise thou shalt be cut off" (Rom., 11: 22).

PROMISE: "And they also, if they abide not still in unbelief, shall be graffed in: for God is able to graff them in again" (Rom., 11: 23).

PROMISE: "And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob" (Rom., 11: 26).

PRESENTING BODIES AS SACRIFICES.

16. COMMAND: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom., 12: 1).

NOT CONFORM TO THIS WORLD.

17. COMMAND: "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom., 12: 2).

HOW AND WHAT TO THINK OF YOURSELF.

18. COMMAND: "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith" (Rom., 12: 3).

PROPHESY ACCORDING TO FAITH.

19. COMMAND: "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith" (Rom., 12: 6).

WAITING ON MINISTERING.

20. COMMAND: "Or ministry, let us wait on our ministering" (Rom., 12: 7).

TEACHER WAITING ON TEACHING.

21. COMMAND: "Or he that teacheth, (wait) on teaching" (Rom., 12: 7).

EXHORTER WAITING ON EXHORTATION.

22. COMMAND: "Or he that exhorteth, on exhortation" (Rom., 12: 8).

GIVE WITH SIMPLICITY.

23. COMMAND: "He that giveth, let him do it with simplicity" (Rom., 12: 8).

RULE WITH DILIGENCE.

24. COMMAND: "He that ruleth, with diligence" (Rom., 12: 8).

SHOW MERCY WITH CHEERFULNESS.

25. COMMAND: "He that sheweth mercy, with cheerfulness" (Rom., 12: 8).

LOVE WITHOUT DISSIMULATION.

26. COMMAND: "Let love be without dissimulation" (Rom., 12: 9).

ABHOR EVIL.

27. COMMAND: "Abhor that which is evil" (Rom., 12: 9).

CLEAVE TO THE GOOD.

28. COMMAND: "Cleave to that which is good" (Rom., 12: 9).

AFFECTIONED ONE TO ANOTHER.

29. COMMAND: "Be ye kindly affectioned one to another with brotherly love; in honour preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality" (Rom., 12: 10-13).

BLESS THE PERSECUTOR.

30. COMMAND: "Bless them which persecute you: bless, and curse not" (Rom., 12: 14).

REJOICE WITH THEM THAT REJOICE.

31. COMMAND: "Rejoice with them that do rejoice" (Rom., 12: 15).

WEEP WITH THEM THAT WEEP.

32. COMMAND: "And weep with them that weep" (Rom., 12: 15).

OF THE SAME MIND ONE TO ANOTHER.

33. COMMAND: "Be of the same mind one toward another" (Rom., 12: 16).

MIND NOT HIGH THINGS.

34. COMMAND: "Mind not high things, but condescend to men of low estate" (Rom., 12: 16).

BE NOT CONCEITEDLY WISE.

35. COMMAND: "Be not wise in your own conceits" (Rom., 12: 16).

RECOMPENSE NOT EVIL FOR EVIL.

36. COMMAND: "Recompense to no man evil for evil" (Rom., 12: 17).

PROVIDE THINGS HONEST.

37. COMMAND: "Provide things honest in the sight of all men" (Rom., 12: 17).

LIVE PEACEABLY WITH ALL MEN.

38. COMMAND: "If it be possible, as much as lieth in you, live peaceably with all men" (Rom., 12: 18).

AVENGE NOT.

39. COMMAND: "Dearly beloved, avenge not yourselves; but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord" (Rom., 12: 19).

HOW TO TREAT AN ENEMY.

40. COMMAND: "Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head" (Rom., 12: 20).

HOW TO OVERCOME EVIL.

41. COMMAND: "Be not overcome of evil, but overcome evil with good" (Rom., 12: 21).

SUBJECT TO RULERS.

42. COMMAND: "LET EVERY SOUL BE SUBJECT UNTO THE HIGHER POWERS. FOR THERE IS NO POWER BUT OF GOD: THE POWERS THAT BE ARE ORDAINED OF GOD. WHOSOEVER THEREFORE RESISTETH THE POWER, RESISTETH THE ORDINANCE OF GOD: AND THEY THAT RESIST SHALL RECEIVE TO THEMSELVES DAMNATION. FOR RULERS ARE NOT A TERROR TO GOOD WORKS, BUT TO THE EVIL. WILT THOU THEN NOT BE AFRAID OF THE POWER?" (Rom., 13: 1-3).

PROMISE: "Do that which is good, and thou shalt have praise of the same" (Rom., 13: 3).

BE AFRAID TO DO EVIL.

43. COMMAND: "For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake" (Rom., 13: 4, 5).

PAYING TRIBUTE.

44. COMMAND: "For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing" (Rom., 13: 6).

RENDER TO OTHERS THEIR DUES.

45. COMMAND: "Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor" (Rom., 13: 7).

OWE NOTHING BUT LOVE.

46. COMMAND: "Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law" (Rom., 13: 8).

ADULTERY.

47. COMMAND: "For this, THOU SHALT NOT COMMIT ADULTERY" (Rom., 13: 9).

KILLING.

48. COMMAND: "THOU SHALT NOT KILL" (Rom., 13: 9).

STEALING.

49. COMMAND: "THOU SHALT NOT STEAL" (Rom., 13: 9).

FALSE WITNESS.

50. COMMAND: "THOU SHALT NOT BEAR FALSE WITNESS" (Rom., 3: 9).

MUST NOT COVET.

51. COMMAND: "THOU SHALT NOT COVET" (Rom., 13: 9).

LOVE NEIGHBOUR AS THYSELF.

52. COMMAND: "THOU SHALT LOVE THY NEIGHBOUR AS THYSELF" (Rom., 13: 9).

AWAKE FROM SLEEP.

53. COMMAND: "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed" (Rom., 13: 11).

CAST OFF DARKNESS FOR LIGHT.

54. COMMAND: "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light" (Rom., 13: 12).

HOW TO WALK.

55. COMMAND: "Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying" (Rom., 13: 13).

PUT ON JESUS AND NOT PROVIDE FOR OUR FLESH.

56. COMMAND: "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lust thereof" (Rom., 13: 14).

RECEIVING WEAK IN THE FAITH.

57. COMMAND: "Him that is weak in the faith receive ye, but not to doubtful disputations" (Rom., 14: 1).

DESPISE NOT HIM THAT EATETH NOT.

58. COMMAND: "Let not him that eateth despise him that eateth not" (Rom., 14: 3).

JUDGE NOT HIM THAT EATETH.

59. COMMAND: "And let not him which eateth not judge him that eateth: for God hath received him" (Rom., 14: 3).

PROMISE: "Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand" (Rom., 14: 4).

PERSUADE YOURSELF AS TO WHAT DAY YOU ESTEEM MOST.

60. COMMAND: "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind" (Rom., 14: 5).

NOT TO JUDGE ONE ANOTHER.

61. COMMAND: "Let us not therefore judge one another any more" (Rom., 14: 13).

STUMBLING BLOCK.

62. COMMAND: "But judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way" (Rom., 14: 13).

DESTROY NOT A BROTHER WITH THY MEAT.

63. COMMAND: "But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died" (Rom. 14: 15).

LET NOT GOOD BE EVIL SPOKEN OF.

64. COMMAND: "Let not then your good be evil spoken of" (Rom., 14: 16).
PROMISE: "For he that in these things serveth Christ is acceptable to God, and approved of men" (Rom., 14: 18).

FOLLOW THINGS THAT MAKE FOR PEACE.

65. COMMAND: "Let us therefore follow after the things which make for peace, and things wherewith one may edify another" (Rom., 14: 19).

PLEASING NEIGHBOUR.

66. COMMAND: "Let every one of us please his neighbour for his good to edification" (Rom., 15: 2).

RECEIVE ONE ANOTHER AS CHRIST RECEIVED US.

67. COMMAND: "Wherefore receive ye one another, as Christ also received us, to the glory of God" (Rom., 15: 7).

THE HOLY KISS.

68. COMMAND: "Salute one another with an holy kiss. The churches of Christ salute you" (Rom., 16: 16).

MARK AND AVOID THEM THAT CAUSE DIVISIONS.

69. COMMAND: "Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them" (Rom., 16: 17).

PROMISE: "And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen" (Rom., 16: 20).

UNITY.

70. COMMAND: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment" (I. Cor., 1: 10).

GLORY IN THE LORD.

71. COMMAND: "He that glorieth, let him glory in the Lord" (I. Cor., 1: 31).

FAITH STAND IN POWER OF GOD.

72. COMMAND: "That your faith should not stand in the wisdom of men, but in the power of God" (I. Cor., 2: 5).

PROMISE: "But, as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (I Cor., 2: 9).

TAKE HEED TO THE FOUNDATION.

73. COMMAND: "According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereon" (I Cor., 3: 10).

DECEIVE NOT YOURSELF BY THINKING YOU ARE WISE.

74. COMMAND: "Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise" (I Cor., 3: 18).

GLORY NOT IN MAN.

75. COMMAND: "Therefore let no man glory in men: for all things are your's" (I Cor., 3: 21).

FAITHFULNESS OF STEWARDS.

76. COMMAND: "Moreover, it is required in stewards, that a man be found faithful" (I Cor., 4: 2).

JUDGE NOTHING UNTIL THE LORD COME.

77. COMMAND: "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts" (I Cor., 4: 5).

PROMISE: "And then shall every man have praise of God" (I Cor., 4: 5).

NOT PUFFED UP ONE AGAINST THE OTHER.

78. COMMAND: "And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another" (I. Cor., 4: 6).

FOLLOW PAUL AS HE FOLLOWS CHRIST.

79. COMMAND: "Wherefore, I beseech you, be ye followers of me" (I Cor., 4: 16)
Be ye follows of me, even as I also am of Christ" (I Cor., 11: 1).

DELIVERING MEMBER OF CHURCH TO SATAN.

80. COMMAND: "In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one (one that has taken his father's wife) unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus" (I Cor., 5: 4, 5).

PURGING OUT THE OLD LEAVEN.

81. COMMAND: "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us" (I Cor., 5:7).

KEEPING NEW FEAST WITH BREAD OF TRUTH.

82. COMMAND: "Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth" (I Cor., 5: 8).

WITH WHOM NOT TO EAT.

83. COMMAND: "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat" (I Cor., 5: 11).

CHRISTIANS SHOULD NOT GO TO LAW.

84. COMMAND: "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints" (I Cor., 6: 1)?

LEAST ESTEEMED TO BE JUDGES.

85. COMMAND: "If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church" (I Cor., 6: 4).

FLEE FORNICATION.

86. COMMAND: "Flee fornication" (I Cor., 6: 18).

GLORIFY GOD IN YOUR BODY AND SPIRIT.

87. COMMAND: "For ye are bought with a price: therefore glorify God in your body, and in your spirit" (I Cor., 6: 20).

BEST TO MARRY.

88. COMMAND: "Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband" (I Cor., 7: 2).

HUSBAND AND WIFE RENDERING TO EACH OTHER DUE BENEVOLENCE.

89. COMMAND: "Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband" (I Cor., 7: 3).

THE WIFE IS NOT TO DEPART FROM HER HUSBAND.

90. COMMAND: "And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband" (I Cor., 7: 10).

DEPARTED WIFE TO REMAIN UNMARRIED.

91. COMMAND: "But and if she depart, let her remain unmarried, or be reconciled to her husband" (I Cor., 7: 11).

HUSBAND NOT TO PUT AWAY HIS WIFE.

92. COMMAND: "And let not the husband put away his wife" (I Cor., 7: 11).

NOT TO PUT AWAY AN UNBELIEVING WIFE.

93. COMMAND: "But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away" (I Cor., 7: 12).

NOT TO PUT AWAY AN UNBELIEVING HUSBAND.

94. COMMAND: "And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him" (I Cor., 7: 13).

WHEN NOT UNDER BONDAGE TO HUSBAND OR WIFE.

95. COMMAND: "But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace" (I Cor., 7: 15).

WALK ACCORDING TO CALLING.

96. COMMAND: "But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches. Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised" (I Cor., 7: 17, 18).

ABIDE IN YOUR CALLING.

97. COMMAND: "Let every man abide in the same calling wherein he was called. Art thou called being a servant? care not for it: but if thou mayest be made free, use it rather" (I Cor., 7: 20, 21).

BE NOT SERVANTS OF MEN.

98. COMMAND: "Ye are bought with a price; be not ye the servants of men" (I Cor., 7: 23).

NOT LUST AFTER EVIL THINGS.

99. COMMAND: "Now these things were our examples, to the intent we should not lust after evil things, as they also lusted" (I Cor., 10: 6).

IDOLATRY.

100. COMMAND: "NEITHER BE YE IDOLATERS, as were some of them; as it is written, the people sat down to eat and drink, and rose up to play" (I Cor., 10: 7).

NOT TEMPT CHRIST.

101. COMMAND: "Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents" (I Cor., 10: 9).

MUST NOT MURMUR.

102. COMMAND: "Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer" (I Cor., 10: 10).

TAKE HEED LEST YE FALL.

103. COMMAND: "Wherefore let him that thinketh he standeth take heed lest he fall" (I Cor., 10: 12).

PROMISE: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (I Cor., 10: 13).

NO FELLOWSHIP WITH DEVILS.

104. COMMAND: "But I say, that the things which the Gen-

tiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils" (I Cor., 10: 20).

SEEK NOT YOUR OWN.

105. COMMAND: "Let no man seek his own, but every man another's wealth" (I Cor., 10: 24).

EAT, ASKING NO QUESTIONS.

106. COMMAND: "Whatsoever is sold in the shambles, that eat, asking no question for conscience sake" (I Cor., 10: 25).

WHEN YOU EAT AT A FEAST.

107. COMMAND: "If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake" (I Cor., 10: 27).

NOT TO EAT THINGS OFFERED TO IDOLS.

108. COMMAND: "But if any man say unto you, This is offered in sacrifice unto idols, eat not, for his sake that shewed it, and for conscience sake: for the earth is the Lord's, and the fulness thereof" (I Cor., 10: 28).

GLORIFY GOD IN EATING AND DRINKING.

109. COMMAND: "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God" (I Cor., 10: 31).

GIVE NONE OFFENCE TO JEWS OR GENTILES.

110. COMMAND: "Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God" (I Cor., 10: 32).

A WOMAN COVERED OR SHAVEN WHILE PRAYING.

111. COMMAND: "For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered" (I Cor., 11: 6).

EAT LORD'S SUPPER IN MEMORY OF CHRIST.

112 COMMAND: "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks, he broke it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me" (I Cor., 11: 23-25).

EXAMINE YOURSELF BEFORE EATING LORD'S SUPPER.

113. COMMAND: "But let a man examine himself, and so let him eat of that bread, and drink of that cup" (I Cor., 11: 28).

NOT WANT TO EAT LORD'S SUPPER IN HASTE.

114. COMMAND: "Wherefore, my brethren, when ye come together to eat, tarry one for another" (I Cor., 11: 33).

NOT TO EAT LORD'S SUPPER BECAUSE OF HUNGER.

115. COMMAND: "And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come" (I Cor., 11: 34).

COVET THE BEST GIFTS.

116. COMMAND: "But covet earnestly the best gifts: and yet

shew I unto you a more excellent way" (I Cor., 12: 31).

FOLLOW CHARITY AND DESIRE SPIRITUAL GIFTS.

117. COMMAND: "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy" (I Cor., 14: 1).

PRAYING TO INTERPRET AN UNKNOWN TONGUE.

118. COMMAND: "Wherefore let him that speaketh in an unknown tongue, pray that he may interpret" (I Cor., 14: 13).

BE MEN IN UNDERSTANDING.

119. COMMAND: "Brethren, be not children in understanding; howbeit in malice be ye children, but in understanding be men" (I Cor., 14: 20).

DO ALL THINGS UNTO EDIFICATION.

120. COMMAND: "How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying" (I Cor., 14: 26).

THE NUMBER TO SPEAK IN AN UNKNOWN TONGUE.

121. COMMAND: "If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret" (I Cor., 14: 27).

NOT TO SPEAK IN AN UNKNOWN TONGUE WHEN THERE IS NO INTERPRETER.

122. COMMAND: "But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God" (I Cor., 14: 28).

PROPHETS SPEAK AND OTHERS JUDGE.

123. COMMAND: "Let the prophets speak two or three, and let the other judge" (I Cor., 14: 29).

FIRST ONE HOLD HIS PEACE WHILE THE OTHER PROPHESY.

124. COMMAND: "If any thing be revealed to another that sitteth by, let the first hold his peace" (I Cor., 14: 30).

WOMEN KEEP SILENCE IN THE CHURCH.

125. COMMAND: "Let your women keep silence in the churches: for it is not permitted unto them to speak: but they are commanded to be under obedience, as also saith the law" (I Cor., 14: 34).

WIVES ASK HUSBANDS AT HOME FOR INSTRUCTION.

126. COMMAND: "And if they (women) will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church" (I Cor., 14: 35).

PROPHETS TO ACKNOWLEDGE PAUL'S TEACHING TO BE COMMANDMENTS FROM THE LORD.

127. COMMAND: "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord" (I Cor., 14: 37).

LET THE IGNORANT BE IGNORANT.

128. COMMAND: "But if any man be ignorant (wilfully ignorant, I think), let him be ignorant" (I Cor., 14: 38).

COVET TO PROPHESY AND FORBID NOT TO SPEAK WITH TONGUES.

129. COMMAND: "Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues" (I Cor., 14: 39).

THINGS DONE DECENTLY AND IN ORDER.

130. COMMAND: "Let all things be done decently and in order" (I Cor., 14: 40).

DECEIVE NOT YOURSELVES.

131. COMMAND: "Be not deceived: evil communications corrupt good manners" (I Cor., 15: 33).

AWAKE TO RIGHTEOUSNESS.

132. COMMAND: "Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame" (I Cor., 15: 34).

PROMISE: "Behold, I shew you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (I Cor., 15: 51, 52).

STEADFAST, IMMOVEABLE, ALWAYS ABOUNDING IN WORK OF THE LORD.

133. COMMAND: "Therefore, my beloved brethren, be ye stedfast, immoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (I Cor., 15: 58).

COLLECTION FOR THE SAINTS.

134. COMMAND: "Now concerning the collection for the

saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (I Cor., 16: 1, 2).

NOT TO DESPISE TIMOTHEUS.

135. COMMAND: "Let no man therefore despise him (Timotheus): but conduct him forth in peace, that he may come unto me: for I look for him with the brethren" (I Cor., 16: 11).

WATCH AND STAND FAST IN FAITH.

136. COMMAND: "Watch ye, stand fast in the faith, quit you like men, be strong" (I Cor., 16: 13).

DO ALL THINGS WITH CHARITY.

137. COMMAND: "Let all your things be done with charity" (I Cor., 16: 14).

SUBMIT YOURSELF TO SUCH AS HOUSE OF STEPHANAS.

138. COMMAND: "I beseech you, brethren, (ye know the house of Stephanas, that it is the first fruits of Achaia, and that they have addicted themselves to the ministry of the saints,) that ye submit yourself unto such, and to every one that helpeth with us, and laboureth" (I Cor., 16: 15, 16).

HE WHO LOVES NOT THE LORD.

139. COMMAND: "If any man love not the Lord Jesus Christ, let him be Anathema Maranatha" (I Cor., 16: 22).
PROMISE: "And our hope of you is stedfast, knowing that as ye are partakers of the sufferings, so shall ye be also of the consolation" (II Cor., 1: 7).

CONFIRMING LOVE TO A WEAK BROTHER.

140. COMMAND: "Wherefore, I beseech you that ye would confirm your love toward him" (II Cor., 2: 8).

PROMISE: "Knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you" (II Cor., 4: 14).

PROMISE: "For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (II Cor., 5: 1).

RECONCILED TO GOD.

141. COMMAND: "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (II Cor., 5: 20).

RECEIVE NOT GRACE OF GOD IN VAIN.

142. COMMAND: "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain" (II Cor., 6: 1).

ENLARGEMENT IN CHRIST.

143. COMMAND: "Now for a recompence in the same, (I speak as unto my children,) be ye also enlarged" (II Cor., 6: 13).

NOT UNEQUALLY YOKED TO UNBELIEVERS.

144. COMMAND: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath the

light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God" (II Cor., 6: 14-16).

PROMISE: "As God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people (II Cor., 6: 16).

BE A SEPARATE PEOPLE.

145. COMMAND: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing" (II Cor., 6: 17).

PROMISE: "And I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (II Cor., 6: 17, 18).

CLEANSING FROM ALL FILTHINESS.

146. COMMAND: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (II Cor., 7: 1).

PROVIDE HONEST THINGS.

147. COMMAND: "Providing for honest things, not only in the sight of the Lord, but also in the sight of men" (II Cor., 8: 21).

GIVE ACCORDING TO PURPOSE OF YOUR HEART.

148. COMMAND: "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver" (II Cor., 9: 7).

PAUL THE SAME WHEN ABSENT AS WHEN PRESENT.

149. COMMAND: "Let such an one think this, that, such as we are in word by letters when we are absent, such will we be also indeed when we are present" (II Cor., 10: 11).

GLORY IN THE LORD.

150. COMMAND: "But he that glorieth, let him glory in the Lord" (II Cor., 10: 17).

THINK NOT PAUL TO BE A FOOL.

151. COMMAND: "I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little" (II Cor., 11: 16).

PROMISE: "And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness" (II Cor., 12: 9).

BE SURE YOU ARE IN FAITH.

152. COMMAND: "Examine yourselves, whether ye be in the faith; prove your own selves" (II Cor., 13: 5).

PERFECTION.

153. COMMAND: "Be perfect" (II Cor., 13: 11).

OF GOOD COMFORT.

154. COMMAND: "Be of good comfort" (II Cor., 13: 11).

PROMISE: "And the God of love and peace shall be with you" (II Cor., 13: 11).

CURSE UPON AN ANGEL THAT PREACH ANOTHER GOSPEL.

155. COMMAND: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal., 1: 8).

CURSE UPON A MAN THAT PREACH ANOTHER GOSPEL.

156. COMMAND: "As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal., 1: 9).

STAND IN LIBERTY AND NOT IN BONDAGE.

157. COMMAND: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal., 5: 1).

HOW TO USE OUR LIBERTY.

158. COMMAND: "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another" (Gal., 5: 13).

WALK IN THE SPIRIT.

159. COMMAND: "This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh" (Gal., 5: 16).

WORKS OF THE FLESH.

160. COMMAND: "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God" (Gal., 5: 19-21).

VAIN GLORY.

161. COMMAND: "Let us not be desirous of vain glory, provoking one another, envying one another" (Gal., 5: 26).

RESTORING A BROTHER.

162. COMMAND: "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meakness; considering thyself, lest thou also be tempted" (Gal., 6: 1).

BEAR ONE ANOTHER'S BURDENS.

163. COMMAND: "Bear ye one another's burdens, and so fulfill the law of Christ" (Gal., 6: 2).

PROVE YOUR WORKS.

164. COMMAND: "But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another" (Gal., 6: 4).

BEAR YOUR OWN BURDEN.

165. COMMAND: "For every man shall bear his own burden" (Gal., 6: 5).

COMMUNICATE UNTO HIM THAT TEACHETH.

166. COMMAND: "Let him that is taught in the Word communicate unto him that teacheth in all good things" (Eph., 6: 6).

REAPING WHAT WE SOW.

167. COMMAND: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal., 6: 7).

DO GOOD UNTO ALL MEN.

168. COMMAND: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal., 6: 10).

NOT TO TROUBLE PAUL.

169. COMMAND: "From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jesus" (Gal., 6: 17).

WORTHY OF THE VOCATION.

170. COMMAND: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace" (Eph., 4: 1-3).

CARRIED ABOUT WITH EVERY WIND OF DOCTRINE.

171. COMMAND: "That we henceforth be no more children, tossed to an fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but, speaking the truth in love, may grow up into him in all things, which is the head, even Christ" (Eph., 4: 14, 15).

WALK NOT AS GENTILES.

172. COMMAND: "This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind" (Eph., 4: 17).

PUT OFF OLD MAN AND BE NEW.

173. COMMAND: "That ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness" (Eph., 4: 22-24).

PUT AWAY LYING AND SPEAK THE TRUTH.

174. COMMAND: "Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another" (Eph., 4: 25).

ANGRY, AND SIN NOT.

175. COMMAND: "Be ye angry, and sin not" (Eph., 4: 26).

SUN GO NOT DOWN UPON WRATH.

176. COMMAND: "Let not the sun go down upon your wrath" (Eph., 4: 26).

GIVE NOT PLACE TO THE DEVIL.

177. COMMAND: "Neither give place to the devil" (Eph., 4: 27).

WORK THAT YE MAY GIVE TO THE NEEDY.

178. COMMAND: "Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth" (Eph., 4: 28).

NO CORRUPT COMMUNICATION.

179. COMMAND: "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers" (Eph., 4: 29).

GRIEVE NOT THE HOLY SPIRIT.

180. COMMAND: "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph., 4: 30).

PUT AWAY BITTERNESS, WRATH, ANGER, CLAMOUR, EVILSPEAKING, AND MALICE.

181. COMMAND: "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you with all malice" (Eph., 4: 31).

BE KIND AND FORGIVING.

182. COMMAND: "And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph., 4: 32).

FOLLOWERS OF GOD AS CHILDREN.

183. COMMAND: "Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savour" (Eph., 5: 1, 2).

THINGS NOT TO BE NAMED AMONG CHRISTIANS.

184. COMMAND: "But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God" (Eph., 5: 3-5).

BE NOT DECEIVED BY VAIN WORDS.

185. COMMAND: "Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them" (Eph., 5: 6, 7).

WALK AS CHILDREN OF LIGHT.

186. COMMAND: "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light" (Eph., 5: 8).

HAVE NO FELLOWSHIP WITH WORKS OF DARKNESS.

187. COMMAND: "And have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph., 5: 11).

WALKING CIRCUMSPECTLY.

188. COMMAND: "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil" (Eph., 5: 15, 16).

BE NOT UNWISE BUT UNDERSTAND WILL OF GOD.

189. COMMAND: "Wherefore be ye not unwise, but understanding what the will of the Lord is" (Eph., 5: 17).

BE NOT DRUNK WITH WINE, BUT FILLED WITH THE SPIRIT.

190. COMMAND: "And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God" (Eph., 5: 18-21).

WIFE SUBMIT TO HER HUSBAND.

191. COMMAND: "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is

the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing" (Eph., : 22-24).

HUSBANDS, LOVE YOUR WIVES.

192. COMMAND: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it" (Eph., 5: 25). So ought men to love their wives as their own bodies" (Eph., 5: 28).

LEAVE FATHER AND MOTHER TO BE JOINED TO WIFE.

193. COMMAND: "For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh" (Eph., 5: 31).

OBEDIENCE TO PARENTS.

194. COMMAND: "Children, obey your parents in the Lord: for this is right. HONOR THY FATHER AND MOTHER, which is the first commandment with promise" (Eph., 6: 1, 2).

PROMISE: "That it may be well with thee, and thou mayest live long on the earth" (Eph., 6: 3).

HOW TO BRING UP CHILDREN.

195. COMMAND: "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Eph., 6: 4).

SERVANTS OBEDIENT TO MASTERS.

196. COMMAND: "Servants, be obedient to them that are your masters according to the flesh, with fear and

trembling, in singleness of your heart, as unto Christ; not with eye-service, as men pleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men; knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free" (Eph., 6: 5-8).

MASTERS GOOD TO SERVANTS.

197. COMMAND: "AND, YE MASTERS, DO THE SAME THINGS UNTO THEM, FORBEARING THREATENING: knowing that your Master also is in heaven; neither is there respect of persons with him" (Eph., 6: 9).

STRONG IN THE LORD.

198. COMMAND: "Finally, my brethren, be strong in the Lord, and in the power of his might" (Eph., 6: 10).

THE WHOLE ARMOUR OF GOD.

199. COMMAND: "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil" (Eph., 6: 11).

BREASTPLATE OF RIGHTEOUSNESS.

200. COMMAND: "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness" (Eph., 6: 14).

FEET SHOD.

201. COMMAND: "And your feet shod with the preparation of the gospel of peace" (Eph., 6: 15).

SHIELD OF FAITH.

202. COMMAND: "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked" (Eph., 6: 16).

HELMET OF SALVATION.

203. COMMAND: "And take the helmet of salvation, and the sword of the Spirit, which is the word of God" (Eph., 6: 17).

PRAYING ALWAYS AND WATCHING.

204. COMMAND: "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel" (Eph., 6: 18, 19).

NOT TERRIFIED BY ADVERSARIES.

205. COMMAND: "And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God" (Phil., 1: 28).

ESTEEM OTHER BETTER THAN YOURSELF.

206. COMMAND: "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than himself" (Phil., 2: 3).

LOOK ON THINGS OF OTHERS AS WELL AS YOURS.

207. COMMAND: "Look not every man on his own things, but every man also on the things of others" (Phil., 2: 4).

LET MIND OF CHRIST BE IN YOU.

208. COMMAND: "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God; but

made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Phil., 2: 5-8).

WORK OUT YOUR OWN SALVATION.

209. COMMAND: "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling" (Phil., 2: 12).

HOLDING FORTH WORD OF LIFE.

210. COMMAND: "Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain" (Phil., 2: 16)

RECEIVE TIMOTHEUS WITH GLADNESS.

211. COMMAND: "Receive him (Timotheus) therefore in the Lord with all gladness; and hold such in reputation" (Phil., 2: 29).

DOGS.

212. COMMAND: "Beware of dogs" (Phil., 3: 2).

EVIL WORKERS.

213. COMMAND: "Beware of evil workers" (Phil., 3: 2).

THE CONCISION.

214. COMMAND: "Beware of the concision" (Phil., 3: 2).

PROMISE: "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Phil., 3: 21).

HELP WOMEN WHO LABOURED IN THE GOSPEL.

215. COMMAND: "And I entreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellow-labourers, whose names are in the book of life" (Phil., 4: 3).

REJOICE IN THE LORD.

216. COMMAND: "Rejoice in the Lord alway: and again I say, Rejoice" (Phil., 4: 4).

MODERATION KNOWN TO ALL MEN.

217. COMMAND: "Let your moderation be known unto all men. The Lord is at hand" (Phil., 4: 5).

MAKE KNOWN YOUR REQUEST TO GOD.

218. COMMAND: "Be careful for nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God" (Phil., 4: 6).

PROMISE: "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil., 4: 7).

WHAT TO THINK ABOUT.

219. COMMAND: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil., 4: 8).

PROMISE: "But my God shall supply all your need, according to his riches in glory by Christ Jesus" (Phil., 4: 19).

ROOTED AND BUILT UP IN CHRIST.

220. COMMAND: "As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving" (Col., 2: 6, 7).

NOT TO BE SPOILED BY PHILOSOPHY.

221. COMMAND: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" (Col., 2: 8).

JUDGE NOT IN RESPECT TO HOLY DAYS AND MEATS

222. COMMAND: "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days" (Col., 2: 16).

BEGUILED BY WORSHIPPING OF ANGELS.

223. COMMAND: "Let no man beguile you of your reward, in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the Head, from which all the body by joint and bands having nourishment ministered, and knit together, increaseth with the increase of God" (Col., 2: 18, 19).

NOT SUBJECT TO ORDINANCES OF THE WORLD.

224. COMMAND: "Wherefore, if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (Touch not; taste not; handle not; which all are to perish with the rising;) after the commandments and doctrines of men? (Col., 2: 20-22).

SET YOUR AFFECTIONS ON THINGS ABOVE.

225. COMMAND: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God" (Col., 3: 1-3).

PROMISE: "When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col., 3: 4).

MORTIFY YOUR MEMBERS ON EARTH.

226. COMMAND: "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry" (Col., 3: 5).

PUTTING OFF BLASPHEMY AND OTHER THINGS.

227. COMMAND: "But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communications out of your mouth" (Col., 3: 8).

LYING.

228. COMMAND: "Lie not one to another, seeing that ye have put of the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him" (Col., 3: 9, 10).

WHAT TO PUT ON.

229. COMMAND: "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye" (Col., 3: 12, 13).

PUTTING ON CHARITY.

230. COMMAND: "And above all these things put on charity, which is the bond of perfection" (Col., 3: 14).

PEACE OF GOD RULE YOUR HEARTS.

231. COMMAND: "And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful" (Col., 3: 15).

WORD OF CHRIST DWELL IN YOU RICHLY.

232. COMMAND: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col., 3: 16).

DO EVERYTHING IN THE NAME OF JESUS.

233. COMMAND: "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the father by him" (Col., 3: 17).

PRAYING FOR PAUL'S SPEECH TO BE GOOD.

234. COMMAND: "Continue in prayer, and watch in the same with thanksgiving; withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds: that I may make it manifest, as I ought to speak" (Col., 4: 2, 4).

HOW TO WALK TOWARD THEM THAT ARE WITHOUT.

235. COMMAND: "Walk in wisdom toward them that are without, redeeming the time" (Col., 4: 5).

SPEAK WITH GRACE, SEASONED WITH SALT.

236. COMMAND: "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man" (Col., 4: 6).

ABOUND MORE AND MORE.

237. COMMAND: "Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more" (I. Thes., 4: 1).

DEFRAUD NOT A BROTHER IN ANY MATTER.

238. COMMAND: "That no man go beyond and defraud his brother in any matter; because that the Lord is the avenger of all such, as we also have forewarned you and testified" (I Thes., 4: 6).

INCREASE IN LOVE MORE AND MORE.

239. COMMAND: "But as touching brotherly love, ye need not that I write unto you; for ye yourselves are taught of God to love one another. And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more" (I Thes., 4: 9, 10).

ATTEND TO YOUR OWN BUSINESS.

240. COMMAND: "And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you" (I Thes., 4: 11).

SORROW NOT FOR THE DEAD.

241. COMMAND: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope" (I Thes., 4: 13).

PROMISE: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will

God bring with him. For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (I Thes., 4: 14-17).

COMFORT ONE ANOTHER.

242. COMMAND: "Wherefore comfort one another with these words" (I Thes., 4: 18).

WATCH AND BE SOBER.

243. COMMAND: "Therefore let us not sleep, as do others; but let us watch and be sober" (I Thes., 5: 6).

BREASTPLATE OF FAITH AND LOVE.

244. COMMAND: "But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation" (I Thes., 5: 8).

LIVE WITH CHRIST WHILE AWAKE OR ASLEEP.

245. COMMAND: "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him" (I Thes., 5: 9, 10).

COMFORT YOURSELVES AND EDIFY ONE ANOTHER.

246. COMMAND: "Wherefore comfort yourselves together, and edify one another, even as also ye do" (I Thes., 5: 11).

ESTEEM HIGHLY YOUR MINISTERS.

247. COMMAND: "And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves" (I Thes., 5: 12, 13).

WARNING THE UNRULY.

248. COMMAND: "Now we exhort you, brethren, warn them that are unruly" (I Thes., 5: 14).

FEEBLEMINDED.

249. COMMAND: "Comfort the feebleminded" (I Thes., 5: 14).

WEAK ONES.

250. COMMAND: "Support the weak" (I Thes., 5: 14).

RENDER NOT EVIL FOR EVIL.

251. COMMAND: "See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men" (I Thes., 5: 15).

NOT CEASE TO PRAY.

252. COMMAND: "Pray without ceasing" (I Thes., 5: 17).

GIVE THANKS IN EVERYTHING.

253. COMMAND: "In everything give thanks, for this is the will of God in Christ Jesus concerning you" (I Thes., 5: 18).

THE HOLY SPIRIT.

254. COMMAND: "Quench not the Spirit" (I Thes., 5: 19).

PROPHESYINGS.

255. COMMAND: "Despise not prophesyings" (I Thes., 5: 20).

PROVE ALL THINGS.

256. COMMAND: "Prove all things; hold fast that which is good" (I Thes., 5: 21).

APPEARANCE OF EVIL.

257. COMMAND: "Abstain from all appearance of evil" (I Thes., 5: 22).

PROMISE: "Faithful is he that calleth you, who also will do it" (I Thes., 5: 24).

PAUL'S EPISTLE READ TO ALL BRETHREN.

258. COMMAND: "I charge you by the Lord, that this epistle be read unto all the holy brethren" (I Thes., 5: 27).

PROMISE: "And to you who are troubled, rest with us: when the Lord Jesus shall be revealed from heaven with his mighty angels" (II Thes., 1: 7).

BE NOT SHAKEN IN MIND.

259. COMMAND: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand" (II Thes., 2: 1, 2).

STAND FAST AND HOLD THE TRADITIONS.

260. COMMAND: "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle" (II Thes., 2: 15).

UNREASONABLE AND WICKED MEN.

261. COMMAND: "Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you: and that we may be delivered from unreasonable and wicked men: for all men have not faith" (II Thes., 3: 1, 2).

PROMISE: "But the Lord is faithful, who shall stablish you, and keep you from evil" (II Thes., 3: 3).

WITHDRAWING FROM A BROTHER.

262. COMMAND: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us" (II Thes., 3: 6).

WORK OR NOT EAT.

263. COMMAND: "For even when we were with you, this we commanded you, that if any would not work, neither should he eat" (II Thes., 3: 10).

Now them that are such we command and exhort, by our Lord Jesus Christ, that with quietness they work, and eat their own bread" (II Thes., 3: 12).

WEARY NOT IN WELL DOING.

264. COMMAND: "But ye, brethren, be not weary in well doing" (II Thes., 3: 13).

SHAMING A DISORDERLY BROTHER.

265. COMMAND: "And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed" (II Thes., 3: 14).

COUNT NOT A BROTHER AN ENEMY.

266. COMMAND: "Yet count him not as an enemy, but admonish him as a brother" (II Thes., 3: 15).

TEACH NO OTHER DOCTRINE.

267. COMMAND: "As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith; so do" (I Tim., 1: 3, 4).

PRAYERS AND SUPPLICATIONS FOR ALL MEN.

268. COMMAND: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty" (I Tim., 2: 1, 2).

ALL MEN PRAY WITH HOLY HANDS UPLIFTED.

269. COMMAND: "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting" (I Tim., 2: 8).

HOW WOMEN SHOULD BE ATTIRED.

270. COMMAND: "In like manner also, that women adorn themselves in modest apparel, without shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly arrays; but (which becometh women professing godliness) with good works" (I Tim., 2: 9, 10).

PROMISE: "Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety" (I Tim., 2: 15).

A BISHOP.

271. COMMAND: "A bishop then must be blameless, the hus-

band of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?) not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach, and the snare of the devil" (I Tim., 3: 2-7).

THE DEACONS.

272. COMMAND: "Likewise must the deacons be grave, not double tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. Let the deacons be the husbands of one wife, ruling their children and their own houses well" (I Tim., 3: 8-10, 12).

THE WIVES OF DEACONS.

273. COMMAND: "Even so must their wives be grave, not slanderers, sober, faithful in all things" (I Tim., 3: 11).

REFUSING OLD WIVES' FABLES.

274. COMMAND: "But refuse profane and old wives' fables, and exercise thyself rather unto godliness" (I Tim., 4: 7).

PROMISE: "For bodily exercise profiteth little: but Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come" (I Tim., 4: 8).

COMMAND AND TEACH.

275. COMMAND: "These things (things taught by Paul) command and teach" (I Tim., 4: 11).

276. COMMAND: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (I Tim., 4: 12).

BE EXAMPLES TO BELIEVERS.

ATTENDANCE TO READING, EXHORTATION, TO DOCTRINE.

277. COMMAND: "Till I come, give attendance to reading, to exhortation, to doctrine" (I Tim., 4: 13).

NEGLECT NOT THE GIFT.

278. COMMAND: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery" (I Tim., 4: 14).

TAKE HEED AND CONTINUE IN THE DOCTRINE.

279. COMMAND: "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (I Tim., 4: 15, 16).

NOT TO REBUKE AND HOW TO ENTREAT.

280. COMMAND: "Rebuke not an elder, but entreat him as a father; and the younger men as brethren; the elder women as mothers; the younger as sisters, with all purity" Tim., 5: 1, 2).

HONOR WIDOWS.

281. COMMAND: "Honour widows that are widows indeed" (I Tim., 5: 3).

WIDOWS LEARNING PIETY AT HOME.

282. COMMAND: "But if any widow have children or nephews, let them learn first to show piety at home, and to requite their parents: for that is good and acceptable before God" (I Tim., 5: 4).

CHURCH TO SUPPORT WIDOWS OVER THREE-SCORE YEARS OLD

283. COMMAND: "Let not a widow be taken into the number under three-score years old, having been the wife of one man, well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work" (I Tim., 5: 9, 10).

THE CHURCH NOT TO SUPPORT YOUNG WIDOWS.

284. COMMAND: "But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry" (I Tim., 5: 11).

YOUNG WOMEN MARRY AND BEAR CHILDREN.

285. COMMAND: "I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully" (I Tim., 5: 14).

RELATIVES TO TAKE CARE OF YOUNG WIDOWS.

286. COMMAND: "If any man or woman that believeth have widows, let them relieve them, and let not the Church be charged; that it may relieve them that are widows indeed" (I Tim., 5: 16).

THE ELDERS THAT HAVE DOUBLE HONOR.

287. COMMAND: "Let the elders that rule well be counted worthy of double honour, especially they who labor in the word and doctrine" (I Tim., 5: 17).

ONLY RECEIVE ACCUSATION AGAINST AN ELDER IN THE PRESENCE OF TWO WITNESSES.

288. COMMAND: "Against an elder receive not an accusation, but before two or three witnesses" (I Tim., 5: 19).

THOSE TO BE REBUKED BEFORE ALL.

289. COMMAND: "Them that sin rebuke before all, that others also may fear" (I Tim., 5: 20).

DO NOTHING BY PARTIALITY.

290. COMMAND: "I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality" (I Tim., 5: 21).

LAYING ON OF HANDS.

291. COMMAND: "Lay hands suddenly on no man" (I Tim., 5: 22).

OTHER MEN'S SINS.

292. COMMAND: "Neither be partaker of other men's sins: keep thyself pure" (I Tim., 5: 22).

WINE FOR STOMACH'S SAKE.

293. COMMAND: "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities" (I Tim., 5: 23).

CONTENT WITH FOOD AND RAIMENT.

294. COMMAND: "And having food and raiment, let us therewith be content" (I Tim., 6: 8).

FOLLOWING AFTER RIGHTEOUSNESS.

295. COMMAND: "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness" (I Tim., 6: 11).

FIGHT THE GOOD FIGHT OF FAITH.

296. COMMAND: "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. I give thee the charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukeably, until the appearing of our Lord Jesus Christ" (I Tim., 6: 12-14).

THE RICH IN THIS WORLD.

297. COMMAND: "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life" (I Tim., 6: 17-19).

AVOID VAIN BABBLINGS AND FALSE SCIENCE.

298. COMMAND: "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called" (I Tim., 6: 20).

BE NOT ASHAMED OF THE TESTIMONY OF JESUS.

299. COMMAND: "Be not thou therefore ashamed of the tes-

timony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God" (II Tim., 1: 8).

HOLD FAST SOUND WORDS.

300. COMMAND: "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee, keep by the Holy Ghost which dwelleth in us" (II Tim., 1: 13, 14).

COMMIT TEACHING TO FAITHFUL MEN.

301. COMMAND: "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men , who shall be able to teach others also" (II Tim., 2: 2).

ENDURE HARDNESS.

302. COMMAND: "Thou therefore endure hardness, as a good soldier of Jesus Christ" (II Tim., 2: 3).

REMEMBER THE RESURRECTION.

303. COMMAND: "Remember that Jesus Christ, of the seed of David, was raised from the dead according to my gospel" (II Tim., 2: 8).

PROMISE: "It is a faithful saying: For if we be dead with him, we shall aiso live with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us: if we believe not, yet he abideth faithful: he cannot deny himself" (II Tim., 2: 11-13).

STRIVE NOT ABOUT WORDS TO NO PROFIT.

304. COMMAND: "Of these things put them in remembrance,

charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers" (II Tim., 2: 14).

STUDY THE WORD OF TRUTH.

305. COMMAND: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim., 2: 15).

DEPARTING FROM INIQUITY.

306. COMMAND: "And, let everyone that nameth the name of Christ depart from iniquity" (II Tim., 2: 19).

FLEE YOUTHFUL LUSTS.

307. COMMAND: "Flee also youthful lusts; but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart" (II Tim., 2: 22).

AVOID FOOLISH AND UNLEARNED QUESTIONS.

308. COMMAND: "But foolish and unlearned questions avoid, knowing that they do gender strifes" (II Tim., 2: 23).

SERVANT OF THE LORD.

309. COMMAND: "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth" (II Tim., 2: 24, 25).

TURN AWAY.

310. COMMAND: "This know also, that in the last days peril-

ous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away" (Tim., 3: 1-5).

PREACHING.

311. COMMAND: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all longsuffering and doctrine" (II Tim., 4: 2).

EVANGELIST MAKE FULL PROOF OF MINISTRY.

312. COMMAND: "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry" (II Tim., 4: 5).

PROMISE: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (II Tim., 4: 8).

REBUKING THE CRETIANS.

313. COMMAND: "Wherefore rebuke them (the Cretians, ver. 11) sharply; that they may be sound in the faith; not giving heed to Jewish fables, and commandments of men, that turn from the truth" (Tit., 1: 13, 14).

SPEAKING SOUND DOCTRINE.

314. COMMAND: "But speak thou the things which become sound doctrine" (Tit., 2: 1).

AGED MEN.

315. COMMAND: "That the aged men be sober, grave, temperate, sound in faith, in charity, in patience" (Tit., 2: 2).

AGED WOMEN.

316. COMMAND: "The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things" (Tit., 2: 3).

OLD WOMEN TEACHING YOUNG WOMEN.

317. COMMAND: "That they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed" (Tit., 2: 4, 5).

TITUS TO INSTRUCT YOUNG MEN.

318. COMMAND: "Young men likewise exhort to be soberminded: in all things showing thyself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you" (Tit., 2: 6-8).

WHAT THE GRACE OF GOD TEACHETH.

319. COMMAND: "For the grace of God that bringeth salvation hath appeared to all men, teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee" (Tit., 2: 11-15).

NOT SPEAK EVIL OF OTHER MEN, BUT BE GENTLE.

320. COMMAND: "To speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men" (Tit., 3: 2).

BELIEVERS MAINTAINING GOOD WORKS.

321. COMMAND: "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men" (Tit., 3: 8).

AVOID STRIVINGS ABOUT THE LAW.

322. COMMAND: "But avoid foolish questions, and genealogies, and contentions, and strivings about the law (law of Moses); for they are unprofitable and vain" (Tit., 3: 9).

REJECT AN HERETIC AFTER SECOND ADMONITION.

323. COMMAND: "A man that is an heretic, after the first and second admonition reject; knowing that he that is such is subverted, and sinneth, being condemned of himself" (Tit., 3: 10, 11).

GOOD WORKS FOR NECESSARY USES.

324. COMMAND: "And let ours also learn to maintain good works for necessary uses, that they be not unfruitful" (Tit., 3: 14).

HARDEN NOT YOUR HEARTS.
CHRIST TO BE CONSIDERED.

325. COMMAND: "We therefore as the Holy Ghost saith, To-day if ye will hear his voice, harden not your hearts,

as in the provocation, in the day of temptation in the wilderness; when wour fathers tempted me, proved me, and saw my works forty years" (Heb., 3: 7-9).

FEAR, LEST YE FAIL.

326. COMMAND: "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it" (Heb., 4: 1).

PROMISE: "There remaineth therefore a rest to the people of God" (Heb., 4: 9).

LABOUR TO ENTER INTO REST.

327. COMMAND: "Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief" (Heb., 4: 11).

HOLDING FAST OUR PROFESSION.

328. COMMAND: "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the son of God, let us hold fast our profession" (Heb., 4: 14).

COME BOLDLY TO THE THRONE OF GRACE.

329. COMMAND: "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb., 4: 16).

GOING ON TO PERFECTION.

330. COMMAND: "Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and laying on of hands, and of resurrection of the dead, and of eternal judgment" (Heb., 6: 1, 2).

PROMISE: "For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister" (Heb., 6: 10).

HOPE UNTIL THE END.

331. COMMAND: "And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end" (Heb., 6: 11).

NOT SLOTHFUL, BUT FOLLOW THE PATIENT.

332. COMMAND: "That ye be not slothful, but followers of them who through faith and patience inherit the promises" (Heb., 6: 12).

PROMISE: "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb., 7: 25).

PROMISE: "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin, unto salvation" (Heb., 9: 28).

DRAWING NEAR WITH A TRUE HEART.

333. COMMAND: "Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (Heb., 10: 22).

ASSEMBLING TOGETHER.

334. COMMAND: "And let us consider one another, to provoke unto love and to good works: not forsaking the as-

sembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching" (Heb., 10: 24, 25).

CAST NOT AWAY YOUR CONFIDENCE.

335. COMMAND: "Cast not away therefore your confidence, which hath great recompence of reward" (Heb., 10: 35).

THE JUST LIVE BY FAITH.

336. COMMAND: "Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him" (Heb., 10: 38).

LAY ASIDE THE WEIGHT AND BESETTING SIN.

337. COMMAND: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb., 12: 1, 2).

CHASTISEMENT.

338. COMMAND: "And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him" (Heb., 12: 5).

LIFT UP THE HANDS AND FEEBLE KNEES.

339. COMMAND: "Wherefore lift up the hands which hang down, and the feeble knees" (Heb., 12: 12).

MAKE STRAIGHT PATHS.

340. COMMAND: "And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed" (Heb., 12: 13).

PEACE AND HOLINESS.

341. COMMAND: "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb., 12: 14).

DILIGENTLY LOOKING.

342. COMMAND: "Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled" (Heb., 12: 15).

REFUSE NOT CHRIST.

343. COMMAND: "See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven" (Heb.. 12:25).

ENTERTAINING STRANGERS.

344. COMMAND: "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares" (Heb., 13: 2).

REMEMBER THOSE IN BONDS.

345. COMMAND: "Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body" (Heb., 13: 3).

CONVERSATION WITHOUT COVETOUSNESS.

346. COMMAND: "Let your conversation be without covetousness" (Heb., 13: 5).

PROMISE: "For he said, I will never leave thee, nor forsake thee" (Heb., 13: 5).

REMEMBER YOUR TEACHERS.

347. COMMAND: "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation: Jesus Christ the same yesterday, and today, and forever" (Heb., 13: 7, 8).

NOT CARRIED ABOUT BY STRANGE DOCTRINES.

348. COMMAND: "Be not carried about with divers and strange doctrines: for it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein" (Heb., 13: 9).

GOING UNTO CHRIST WITHOUT THE CAMP.

349. COMMAND: "Let us go forth therefore unto him (Christ) without the camp, bearing his reproach" (Heb., 13: 13).

OFFERING AS A SACRIFICE THE FRUIT OF OUR LIPS.

350. COMMAND: "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name" (Heb., 13: 15).

COUNTING TEMPTATIONS A JOY.

351. COMMAND: "My brethren, count it all joy when ye fall

into divers temptations. Knowing this, that the trying of your faith worketh patience" (Jas., 1: 2, 3).

PERFECT WORK OF PATIENCE.

352. COMMAND: "But let patience have her perfect work, that ye may be perfect and entire, wanting nothing" (Jas., 1: 4).

ASKING FOR WISDOM.

353. COMMAND: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not" (Jas., 1: 5).

PROMISE: "And it shall be given him" (Jas., 1: 5).

ASK IN FAITH FOR WISDOM.

354. COMMAND: "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord (Jas., 1: 6, 7).

BROTHER OF LOW DEGREE REJOICE IN EXALTATION.

355. COMMAND: "Let the brother of low degree rejoice in that he is exalted" (Jas., 1: 9).

RICH REJOICE IN BEING ABASED.

356. COMMAND: "But the rich, (rejoice) in that he is made low" (Jas., 1: 10).

PROMISE: "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him" (Jas., 1: 12).

SAY NOT THAT GOD TEMPTS YOU.

357. COMMAND: "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man" (Jas., 1: 13).

DO NOT ERR.

358. COMMAND: "Do not err, my beloved brethren" (Jas., 1: 16).

SWIFT TO HEAR, SLOW TO SPEAK, SLOW TO WRATH.

359. COMMAND: "Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath" (Jas., 1: 19).

RECEIVE WITH MEEKNESS ENGRAFTED WORD.

360. COMMAND: "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls" (Jas., 1: 21).

DOERS OF THE WORD, NOT HEARERS ONLY.

361. COMMAND: "But be ye doers of the word, and not hearers only, deceiving your own selves" (Jas., 1: 22).

PROMISE: "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed" (Jas., 1: 25).

HAVE NOT FAITH WITH RESPECT OF PERSONS.

362. COMMAND: "My brethren have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons" (Jas., 2: 1).

DO AS THOSE JUDGED BY THE LAW OF LIBERTY.

363. COMMAND: "So speak ye, and so do, as they that shall be judged by the law of liberty" (Jas., 2: 10).

BE NOT MANY MASTERS.

364. COMMAND: "My brethren, be not many masters, knowing that we shall receive the greater condemnation" (Jas., 3: 1).

GLORY NOT WITH ENVY AND STRIFE IN YOUR HEART.

365. COMMAND: "But if ye have bitter envying and strife in your hearts, glory not; and lie not against the truth" (Jas., 3: 14).

SUBMIT TO GOD.

366. COMMAND: "Submit yourselves therefore to God" (Jas., 4: 7).

RESIST THE DEVIL.

367. COMMAND: "Resist the devil, and he will flee from you" (Jas., 4: 7).

DRAW NIGH TO GOD.

368. COMMAND: "Draw nigh to God" (Jas., 4: 8).

PROMISE: "And he will draw nigh to you" (Jas., 4: 8).

CLEAN HANDS.

369. COMMAND: "Cleanse your hands, ye sinners" (Jas., 4: 8).

PURIFY YOUR HEARTS.

370. COMMAN: "Purify your hearts, ye double minded" (Jas., 4: 8).

MOURNING.

371. COMMAND: "Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness" (Jas., 4: 9).

HUMILITY.

372. COMMAND: "Humble yourselves in the sight of the Lord" (Jas., 4: 10).

DO NOT SAY WHAT YOU WILL DO IN THE FUTURE.

373. COMMAND: "Go to now, ye that say, Today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain: for that ye ought to say, If the Lord will, we shall live, and do this, or that" (Jas., 4: 13, 15).

LAMENTATION OF THE RICH.

374. COMMAND: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you" (Jas., 5: 1).

STABLISH YOUR HEARTS.

375. COMMAND: "Stablish your hearts" (Jas., 5: 8).

PROMISE: "For the coming of the Lord draweth nigh" (Jas., 5: 8).

GRUDGE NOT.

376. COMMAND: "Grudge not one against another, brethren,

lest ye be condemned: behold, the judge standeth before the door" (Jas., 5: 9).

SWEAR NOT.

377. COMMAND: "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea, and your nay, nay: lest ye fall into condemnation" (Jas., 5: 12).

THE AFFLICTED MUST PRAY.

378. COMMAND: "Is any among you afflicted? let him pray" (Jas., 5: 13).

THE MERRY MUST SING.

379. COMMAND: "Is any merry? let him sing psalms" (Jas., 5: 13).

THE SICK TO CALL FOR ELDERS OF THE CHURCH.

380. COMMAND: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord" (Jas., 5: 14).

PROMISE: "And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him" (Jas., 5: 15).

CONFESSING FAULTS ONE TO ANOTHER.

381. COMMAND: "Confess your faults one to another, and pray one for another, that ye may be healed" (Jas., 5: 16).

PROMISE: "The effectual fervent prayer of a righteous man availeth much" (Jas., 5: 16).

GIRD UP THE LOINS OF YOUR MIND.

382. COMMAND: "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance" (I Pet., 1: 13, 14).

PROMISE: "But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you" (I Pet., 1: 25).

DESIRE THE SINCERE MILK OF THE WORD.

383. COMMAND: "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby" (I Pet., 2: 1, 2).

SHOW FORTH PRAISES OF JESUS.

384. COMMAND: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light" (I Pet., 2: 9).

ALL MEN TO BE HONORED.

385. COMMAND: "Honor all men" (I Pet., 2: 17).

BROTHERHOOD TO BE LOVED.

386. COMMAND: "Love the brotherhood" (I Pet., 2: 17).

MUST FEAR GOD.

387. COMMAND: "Fear God" (I Pet., 2: 17).

THE KING TO BE HONORED.

388. COMMAND: "Honor the king" (I Pet., 2: 17).

FOLLOWING STEPS OF CHRIST.

389. COMMAND: "Because Christ also suffered for us, leaving us our example, that ye should follow his steps" (I Pet., 2: 21).

HONOUR THE WIFE AS THE WEAKER VESSEL.

390. COMMAND: "Likewise, ye husbands, dwell with them (wives) according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered" (I Pet., 3: 7).

BE PITIFUL AND COURTEOUS.

391. COMMAND: "Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous" (I Pet., 3: 8).

PROMISE: "For the eyes of the Lord are over the righteous, and his ears are open unto their prayers" (I Pet., 3: 12).

GIVE REASONS FOR THE HOPE IN YOU.

392. COMMAND: "But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (I Pet., 3: 15).

ARM YOURSELF WITH A MIND TO SUFFER.

393. COMMAND: "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind" (I Pet., 4: 1).

MINISTER TO OTHERS ACCORDING TO YOUR GIFT.

394. COMMAND: "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God" (I Pet., 4: 10).

SPEAK AS THE ORACLES OF GOD.

395. COMMAND: "If any man speak, let him speak as the oracles of God" (I Pet., 4: 11).

FIERY TRIALS.

396. COMMAND: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy" (I Pet., 4: 12, 13).

SUFFER NOT FOR EVIL DOING.

397. COMMAND: "But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busybody in other men's matters" (I Pet., 4: 15).

NOT A SHAME TO SUFFER AS A CHRISTIAN.

398. COMMAND: "Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf" (I Pet., 4: 16).

COMMIT KEEPING OF YOUR SOUL TO CHRIST.

399. COMMAND: "Wherefore, let them that suffer according to the will of God, commit the keeping of their souls to him in well doing, as unto a faithful Creator" (I Pet., 4: 19).

ELDERS FEEDING THE FLOCK OF GOD.

400. COMMAND: "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock" (I Pet., 5: 1-3).

PROMISE: "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (I Pet., 5: 4).

THE YOUNGER SUBMIT TO THE ELDER.

401. COMMAND: "Likewise, ye younger, submit yourselves unto the elder: yea, all of you be subject one to another, and be clothed with humility" (I Pet., 5: 5).

NOT ONLY SOBER, BUT VIGILANT.

402. COMMAND: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (I Pet., 5: 8).

VIRTUE.

403. COMMAND: "And beside this giving all diligence, add to your faith virtue" (II Pet., 1: 5).

KNOWLEDGE.

404. COMMAND: "And (add) to virtue knowledge" (II Pet., 1: 5).

TEMPERANCE.

405. COMMAND: "And (add) to knowledge temperance" (II Pet., 1: 6).

PATIENCE.

406. COMMAND: "And (add) to temperance patience" (II Pet., 1: 6).

GODLINESS.

407. COMMAND: "And (add) to patience godliness" (II Pet., 1: 6).

BROTHERLY KINDNESS.

408. COMMAND: "And (add) to godliness brotherly kindness" (II Pet., 1: 7).

CHARITY.

409. COMMAND: "And (add) to brotherly kindness charity" (II Pet., 1: 7).

PROMISE: "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ" (II Pet., 1: 8).

MAKE SURE YOUR CALLING AND ELECTION.

410. COMMAND: "Wherefore the rather, brethren, give diligence to make your calling and election sure" (II Pet., 1: 10).

PROMISE: "For if ye do these things, ye shall never fall" (II Pet., 1: 10).

PROMISE: "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (II Pet., 1: 11).

PROMISE: "Nevertheless we, according to his promise,

look for new heavens and a new earth, wherein dwelleth righteousness" (II Pet., 3: 13).

PROMISE: "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I Jno., 1: 7).

PROMISE: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I Jno., 1: 9).

SHOULD NOT SIN.

411. COMMAND: "My little children, these things write I unto you, that ye sin not" (I Jno., 2: 1).

PROMISE: "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for our's only but also for the sins of the whole world" (I Jno., 2: 1, 2).

LOVE NOT THE WORLD.

412. COMMAND: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (I Jno., 2: 15).

PROMISE: "And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" (I Jno., 2: 17).

THINGS FROM THE BEGINNING ABIDE IN YOU.

413. COMMAND: "Let that therefore abide in you, which ye have heard from the beginning" (I Jno., 2: 24).

PROMISE: "If that which ye have heard from the be-

ginning shall remain in you, ye also shall continue in the Son, and in the father" (I Jno., 2: 24).

PROMISE: "And this is the promise that he hath promised us, even eternal life" (I Jno., 2: 25).

ABIDING IN GOD.

414. COMMAND: "And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming" (I Jno., 2: 28).

PROMISE: "Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (I Jno., 3: 2).

MARVEL NOT IF THE WORLD HATE YOU.

415. COMMAND: "Marvel not, my brethren, if the world hate you" (I Jno., 3: 13).

LOVE NOT IN WORD AND TONGUE, BUT IN DEED.

416. COMMAND: "My little children, let us not love in word, neither in tongue; but in deed and in truth" (I Jno., 3: 18).

PROMISE: "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight" (I Jno., 3: 22).

BELIEVE NOT IN EVERY SPIRIT.

417. COMMAND: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (I Jno., 4: 1).

PROMISE: "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God" (I Jno., 4: 15).

PRAYING FOR A SIN NOT UNTO DEATH.

418. COMMAND: "If any man see his brother sin a sin which is not unto death, he shall ask" (I Jno., 5: 16).

PROMISE: "And he shall give him life for them that sin not unto death" (I Jno., 5: 16).

LOSE NOT THOSE THINGS WE HAVE WROUGHT.

419. COMMAND: "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward" (II Jno., 8).

RECEIVE NOT INTO YOUR HOUSE A FALSE TEACHER.

420. COMMAND: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed" (II Jno., 10).

CONTEND FOR THE FAITH.

421. COMMAND: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints" (Jude, 3).

REMEMBER THAT MOCKERS COME IN LAST TIMES.

422. COMMAND: "But, beloved, remember ye the words which

were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts" (Jude, 17, 18).

HOW TO SAVE SOME FROM DESTRUCTION.

423. COMMAND: "And of some have compassion, making a difference: and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh" (Jude, 22, 23).

PROMISE: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand" (Rev., 1: 3).

PROMISE: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him" (Rev., 1: 7).

EPHESIANS DOING THE FIRST WORKS OVER.

424. COMMAND: "Remember therefore from whence thou art fallen; and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent" (Rev., 2: 5).

HEAR WHAT THE SPIRIT SAITH.

425. COMMAND: "He that hath an ear, let him hear what the Spirit saith unto the churches" (Rev., 2: 7).

PROMISE: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God" (Rev., 2: 7).

FAITHFULNESS UNTO DEATH.

426. COMMAND: "Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death" (Rev., 2: 10).

PROMISE: "And I will give thee a crown of life" (Rev., 2: 10).

PROMISE: "He that overcometh shall not be hurt of the second death" (Rev., 2: 11).

CHRISTIANS COMMANDED TO REPENT.

427. COMMAND: "Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth" (Rev., 2: 5, 16, 22; 3: 3, 19).

PROMISE: "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it" (Rev., 2: 17).

HOLD FAST WHAT YOU HAVE TILL JESUS COMES.

428. COMMAND: "But that which ye have already hold fast till I come" (Rev., 2: 25; 3: 11).

PROMISE: "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. And I will give him the morning star" (Rev., 2: 26-28).

PROMISE: "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy" (Rev., 3: 4).

PROMISE: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels" (Rev., 3: 5).

PROMISE: "I know thy works: behold, I have set before thee an open door, and no man can shut it" (Rev., 3: 8).

PROMISE: "Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold I will make them to come and worship before thy feet, and to know that I have loved thee" (Rev., 3: 9).

PROMISE: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth" (Rev., 3: 10).

PROMISE: "Him that overcometh will I make a pillar in the temple of my God; and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name" (Rev., 3: 12).

BE COLD OR HOT.

429. COMMAND: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot" (Rev., 3: 15).

BUY TRIED GOLD OF THE LORD.

430. COMMAND: "I counsel thee to buy of me gold tried in

the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye salve, that thou mayest see" (Rev., 3: 18).

PROMISE: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev., 3: 20).

PROMISE: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Rev., 3: 21).

COME UP HITHER, TO SEE THINGS TO COME.

431. COMMAND: "Come up hither, and I will shew thee things which must be hereafter" (Rev., 4: 1).

PROMISE: "Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes" (Rev., 7: 15-17).

SEAL UP THE SAYINGS OF THE SEVEN THUNDERS.

432. COMMAND: "And I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not" (Rev., 10: 4).

JOHN COMMANDED TO EAT THE BOOK.

433. COMMAND: "And I went unto the angel, and said unto

him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey" (Rev., 10: 9).

JOHN COMMANDED TO PROPHESY.

434. COMMAND: "And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings" (Rev., 10: 11).

MEASURING THE TEMPLE AND ALTAR.

435. COMMAND: "And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein" (Rev., 11: 1).

NOT TO MEASURE THE COURT.

436. COMMAND: "But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months" (Rev., 11: 2).

PROMISE: "And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them" (Rev., 14: 13).

THRUST IN THY SICKLE AND REAP THE HARVEST OF THE WORLD.

437. COMMAND: "Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe" (Rev., 14: 15).

PROMISE: "Behold, I come as a thief. Blessed is he

that watcheth, and keepeth his garments, lest he walk naked, and they see his shame" (Rev., 16: 15).

JOHN VIEWING THE JUDGMENT OF THE EARTH'S GREAT WHORE.

438. COMMAND: "And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters" (Rev., 17: 1).

CALLED FROM BABYLON.

439. COMMAND: "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev., 18: 4).

SMALL AND GREAT PRAISE GOD.

440. COMMAND: "And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great" (Rev., 15: 4).

Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready" (Rev., 19: 7).

PROMISE: "And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb" (Rev., 19: 8, 9).

MUST NOT WORSHIP ANGELS.

441. COMMAND: "And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony

of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy" (Rev., 19: 10; 22: 8, 9).

PROMISE: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall regn with him a thousand years" (Rev., 20: 6).

PROMISE: "And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev., 21: 3, 4).

PROMISE: "I will give unto him that is athirst of the fountain of the water of life freely" (Rev., 21: 6).

PROMISE: "He that overcometh shall inherit all things; and I will be his God, and he shall be my son" (Rev., 21: 7).

PROMISE: "And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there" (Rev., 21: 24, 25).

PROMISE: "And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads. And there shall be no night there: and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever" (Rev., 22: 3-5).

PROMISE: "Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book" (Rev., 22: 7).

SEAL NOT THE PROPHECY OF THIS BOOK.

442. COMMAND: "And he said unto me, Seal not the sayings of the prophecy of this book: for the time is at hand" (Rev., 22: 10).

PROMISE: "And behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev., 22: 12).

PROMISE: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev., 22: 14).

COME, TAKE THE WATER OF LIFE.

443. COMMAND: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come: and whosoever will, let him take the water of life freely" (Rev. 22: 17).

MUST NOT ADD TO OR TAKE FROM THE LAW.

444. COMMAND: "For I testify unto every man that heareth the words of the prophecy of this book, IF ANY MAN SHALL ADD UNTO THESE THINGS, GOD SHALL ADD UNTO HIM THE PLAGUES THAT ARE WRITTEN IN THIS BOOK: AND IF ANY MAN SHALL TAKE AWAY FROM THE WORDS OF THE BOOK OF THIS PROPHECY, GOD SHALL TAKE AWAY HIS PART OUT OF THE BOOK OF LIFE, AND OUT OF THE HOLY CITY, AND FROM THE THINGS WHICH ARE WRITTEN IN THIS BOOK" (Rev., 22: 18, 19).

PROMISE: "He which testified these things saith, Surely I come quickly; Amen. Even so, come, Lord Jesus" (Rev., 22: 20).

After having read all the commands and promises in the Christian Dispensation, you no longer need some one to tell you that they differ from those in the Jewish and Patriarchal Dispensations, for now you *know* it.

We found a great part of the law of Moses to be ceremonial and very burdensome. Hundreds of innocent animals were burned upon the sacrificial altar every year to make an atonement for the sins of the people. But, dear reader, all the sacrifices ever offered upon Jewish altars could not really atone for sin, but were types of the world's great Sacrifice—Jesus Christ—"who did make reconciliation for the sins of the people." The folowing will show that the ceremonies of the law were only typical of the real law given by Jesus Christ: "Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God" (Heb., 9: 9-14).

I cannot understand how any man can read the above quotations and then desire to be in bondage again by wanting to keep the law of Moses.

Do not understand me to teach that we should do away with the Old Testament and not study it at all. Far from that. I mean to teach, that if you do away with the New Testament from Acts, 2: 38, to the close of Revelation, that you may keep all the other commands in the Old Testament,

and yet not be saved. Then you wonder what will become of those people who lived under the law of Moses before the gospel was given, do you not? All the people who kept the law of Moses before the gospel came by Jesus Christ will be saved under the law through the shed blood of Christ which was after; but all those who try to keep the law after the Christian Dispensation has begun will not be saved. Christ did away with the law of Moses by giving us something better. Here is more proof that a man can not be saved by the law: "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace" (Gal., 5: 4). Now you would not think a man fallen from grace will be saved, would you? Certainly not.

Another thing deserves our attention, and that is circumcision. No man, whether Jew or Gentile, could eat the Jewish Passover until he was circumcised (Ex., 12: 48). Every descendant of Abraham, to whom the law was given, who failed to be circumcised had to be put to death (Gen., 17: 14). Now let us view circumcision under the light of the gospel: For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love" (Gal., 5: 6). If no man could be a member of the Jewish family and enjoy the temporal promises (and there were no other) which were given to the Jews unless he were circumcised, and then have Jesus Christ Himself to tell us through the apostle Paul that "circumcision no longer availeth any thing," means to me that a great change has taken place.

WHY HAVE THE OLD TESTAMENT IF THE LAW IS DONE AWAY.

There are many reasons why we should have the Old Testament, even though we are not under the law which it contains. It is one of the greatest witnesses we have that Jesus is the Son of God and the Redeemer of the world.

How would men have known that it was Jesus when He came if His coming had not been told in the Old Testament? His birth had been told by the Prophet Isaiah seven hundred years before He was born: "Therefore the Lord himself shall give you a sign: Behold, a virgin shall conceive, and bear a

son, and shall call his name Immanuel" (Isa., 7: 14). Matthew declares that Jesus was born on this wise: "Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel; which being interpreted is, God with us" (Matt., 1: 22, 23).

Again we have a voice from the Old Testament, bearing witness as to the place of His birth: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose going forth have been from of old, from everlasting" (Micah, 5: 2); Matthew tells us that he was born where the prophet said: "And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet; And thou Bethlehem, in the land of Juda, art not least among the princes of Juda: for out of thee shall come a governor, that shall rule my people Israel" (Matt., 2: 4-6).

Peter on the day of Pentecost, to convince the people that the Pentecostians were not drunk, but had received the Holy Spirit used the testimony of Joel which was given about eight hundred years before: "But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: for these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out, in those days, of my Spirit; and they shall prophesy: and I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: the sun shall be turned

into darkness, and the moon into blood, before that great and notable day of the Lord come: and it shall come to pass, that whosoever shall call on the name of the Lord, shall be saved" (Acts, 2: 14-21).

Again, Philip could see in the fifty-third chapter of Isaiah testimony concerning Jesus, and from the same scripture preached Jesus "unto the eunuch" (Acts, 8:35). Many other prophecies we have in the Old Testament which bear testimony that Jesus is the Son of God and will always serve a great purpose in the book and cannot be dispensed with. Then you ask, "Why not do away with all the Old Bible but the prophecies?" That is a reasonable question, but, I want to show you how we cannot do away with any part of it, even though we are not under the law which it contains. In the first place, you can read in the many commands which God gave to those people, and see how strictly God dealt with those in that dark age, how He abhorred sin in them, and be made stronger and more able to keep the commands which God has given to us in this age; also, we have many object lessons demonstrated to us as to God's faithfulness. When God told those people that if they broke a certain command they should die or be punished, and then see him do just what He said, it makes us fear to disobey His commands now. Again, when we read back there about the great promises which God made to those people who would obey Him, and then see Him give always just what He promised makes us lay hold on His promises now with an unfailing faith. Well did the apostle Paul say: "They are written for our admonition" (I Cor., 10: 11).

DIVISION OF THE NEW TESTAMENT.

The New Testament has four great divisions, without a knowledge of which, no man will ever learn to appreciate the book as he ought. Matthew, Mark, Luke, and John form the first division. Any man may read these four books all his days with the purpose of learning what to do to be saved and how to remain saved, and will never come away satisfied. These books were not written for that purpose, even

though many things on that subject are found there: they were written to prove to all classes of earth that Jesus Christ is the Son of God; and when you read and study them with that purpose in view, then you will find that for which you looked.

The "Acts of the Apostles" form the second division of the New Testament, prominent one, too.

Dear reader, when you read this book, did you ask for what purpose the book was written? If you have not settled this one very important question, then you have missed much in your research for truth. This book serves one great purpose which no other book in the Bible serves, and that is, to tell all men what to do to be saved. When you read this book with that one question ringing in your mind, then you will find an answer as is found nowhere else. Remember, too, that this book is the beginning of the Christian Dispensation; and you also remember that when I told you to read the commands in the Christian Dispensation, that I told you to note all you found on the subject of salvation; and you had not gone far before you were introduced to them; yea, it began on that subject.

All the epistles combined form the third great division of the New Testament.

These books were not written to tell a sinner what to do to be saved, and if you read them with that in view, you will come away disappointed, and probably disgusted.

These books were written to tell saved people how to remain saved. Then if you have obeyed the first principles which bring you into the church or kingdom, and then want to know how to live from now on, you may find a safe guide in these books. Many saints have found instruction and comfort in these books while their weary feet were piloted safely to heaven's pearly gates and to the city of God, "where they will forever rest from their labours."

The book of "Revelation" forms the fourth and last great division of the New Testament.

This book is not designed at all to tell sinners how they may become members of the church; neither is it designed to

tell Christians altogether how to remain saved, yet it has many things on that subject, but it shows the great trials through which the church was to pass under the hand of Catholicism, how many of her saints would be made martyrs for the name of Jesus; but that is not all: it tells of the ultimate triumph of the church; how she would in some grander, brighter and more sublime day thus spread her great wings of peace (sweet peace!) over every part of the earth, "and all kingdoms become the kingdoms of our Lord Jesus Christ: then there will be no more foreigners, none left to bow down to gods of earth, wood and stone, no more sin, no more death, none to follow the pernicious ways of the Devil; "but will all be one in Christ Jesus!" A happy, sweet, most glorious and triumphant day, hasten it, Almighty God!"

That will come in this world, but this book takes us beyond this life and shows us the "New Jerusalem" which is above, that great city of gold and leaves the millions of the earth's redeemed to walk the streets of gold. In other words, after the "Acts of the Apostles" tells the poor sinner what to do to be saved, and the epistles tell the saved how to remain saved, then Revelation tells us where we are going and what we may expect if we do remain saved.

Ah! those who lived under the other Dispensations had nothing so grand and sublime as this, and we can better understand Paul, when he said: "For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard, entreated that the word should not be spoken to them any more: (for they could not endure that which was commanded, and if so much as a beast touched the mountain, it shall be stoned, or thrust through with a dart: and so terrible was the sight, that Moses said, I exceedingly fear and quake:) But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made

perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel" (Heb., 12: 18-24).

THE STAR, MOON, AND SUNLIGHT AGES.

The following illustration represents to my mind more clearly than any thing else the difference in the three Dispensations: A night without any moon, nothing but the stars shining fitly represents the Patriarchal Dispensation; for during that time or age, as has been mentioned before, no part of the Bible was written, and the eighty-nine commands which were given orally, and not but about five of those were during the first two thousand years. God was letting them reap that which they had sown. This age was a very dim star-light night. During this age God was not as intimate with the human family as He has been since, and there is no angel in all the universe that can describe the immense darkness that covered a Godless land.

A night with both stars and moon shining fitly represents the Jewish Dispensation. Here God becomes much more intimate with the human family, and manifested Himself in many ways and at many times, so there was more light in that age. But for us to have life in abundance we must have light, and if all time was as even the brightest moon-light night things would not grow and do well. So it was with the Jews; they had more light than the Patriarchs before them, but they had never had light and lived in its fullness.

A bright, pleasant, sunny day in the spring beautifully represents the Christian Dispensation in which you and I now live. In this great day of ours the stars of the Patriarchs and the moon of the Jews have disappeared, while the great orb of light—THE GOSPEL SUN—"shines brighter and brighter unto perfect day." Shine on great LIGHT in thy beauty, and let thy gentle beams fall upon us; yea, fill and thrill us until we too begin to shine; shine on with greater strength until beloved America becomes a star; yea, lift higher thy light and shine until Europe, Asia, and Africa's dark millions have been lighted by thy searching beams;

shine on until all those who would live in the star and moonlight ages behold the brightness of thy rising; shine on until it is day, not only upon the great continents, but upon every island of the seas, and until "the knowledge of the glory of God covers the earth as the waters cover the seas!" Shine on great light!

RELATION OF THE THREE CODES OF LAWS.

In order to get clearly before your minds the relation of the three codes of laws or the dispensations, I ask you to think of the whole human family, from Adam to the judgment, as one individual. This individual was a baby at one time, and God dealt with it as such. The Patriarchal Dispensation represented the babyhood of the race. Did you ever stop to think that it is useless to have many laws for an infant to obey? It is. And during the babyhood days of the race God only gave eighty-nine commandments, and deals with men as a mother would her child! But as time goes on, the boy grows and comes in contact with more evil, so God adds more restriction upon the boy by increasing the number of commands to seven hundred and twelve. He is now a good sized boy and living, therefore, in the Jewish Dispensation. From this time on for fifteen hundred and thirty-three years God dealt with the human race as an earthly father would his boy. When the fifteen hundred and thirty-three years had passed the great Father of mankind wanted to give his son—the human family—his freedom. God did this by giving Jesus Christ to die for us, taking us from under the law and giving us the gospel. The law of Moses had put to death those who would not keep its ordinances, but now the boy has become a man, and God frees him and sets before him eternal life and death, and he may choose either. God is now educating the race in His great university of love.

We find by a close study of the Bible that all God's dealings with us are perfectly natural, right, just, and uplifting. Surely there is no God like our God!

God did not keep the gospel from the people and place

them under the bondage of the law, because He wanted to do it that way, but because they were not ready for it.

I hope you see by now that just as the common schools, colleges and universities of our land are related, just so the three great schools through which God has taken the human family are related; and that these three schools furnish culture for the whole race of man at all times.

Now, dear reader, from this time on, when you read any part of your Bible from Genesis, first chapter, to the close of the nineteenth chapter of Exodus, remember that was for the Patriarchs of old; and when you read any where between Exodus, the twentieth chapter, and thirty-eighth verse of the second chapter of Acts, remember you are in the Jewish Dispensation; and when you read anywhere from Acts, 2: 38, to the close of Revelation, remember that you are in the Christian Dispensation, and all those commands and promises belong to you. If you will do this many of the hard problems of the book will have been solved, and you will find God's message to man clearer and sweeter than ever before.

When we realize that the Bible is man's only pilot to guide him over the rough and uneven places of life; the only thing which we have to lead us away from the great abyss of destruction, and to pilot us to heaven's fair Canaan land, where angels dwell and immortal spirits blend their voices in universal praise to God and the immaculate Lamb, it is time that we know how to rightly divide the word of truth, and thunder its message down the ages until the least and greatest have heard the good news of salvation and have prepared to meet their God. Grant it, Almighty God!

SERMON.

THE CHRISTWAY TO ETERNAL LIFE.

Text: "And an highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein" (Isa., 35: 8).

While I speak to you to-day about "The Christway to eter-

nal life," I want every man and every woman to lay aside every preconceived notion which you may have formed in regard to what a man must do to be saved. The reason for this request is, I believe *no* man has any right to his opinion on this subject. I often hear people say, "Every man has a right to his own opinion." That may work in most cases, but it will not do in religion. Suppose every individual in the United States has a right to his or her own opinion, then there are over seventy-five million of ways by which the people of the United States may be saved, for every man has a different opinion from others.

Also, I make special request that those who are saved pay very close attention to what I have to say, that you may pass the message on to the dying millions of earth who have never known what to do to inherit eternal life; for I believe that every man and woman in the kingdom or church ought to be able to tell others how to get into the kingdom with them, and give them book, chapter and verse. If all the members of the church were able to do this, I believe it would only be a short time when all the earth would be taken for Christ. We need more labourers in the world's great harvest field.

Again, I request that all the unsaved pay very close attention, that you may know what the Lord wants you to do to be saved, as your opinions will never carry you into the kingdom of God.

The first thing to which I call your attention concerning the subject to-day is, this "way" is an highway. It is exalted far above all other ways, and those who walk this "way" do not have to plod through the deep mud of sin, but walk upon the clean top of the mountains of holiness.

Also, you notice that this is "a holy way." Many men try to walk this "way" with God in one hand and the Devil in the other, but when a man becomes a Christian he must know that he is to give up sin and the Devil, for Jesus said: "Ye cannot serve God and Mammon" (Matt., 6: 24). "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars

will never walk God's 'holy way'" (Rev., 21: 8). The unclean shall not pass over it."

Another remarkable thing which you should notice about this way is, "The wayfaring men, though fools, shall not err therein." There are so many men who say, "I would be a Christian, but the Bible is so hard to understand; it is filled with so many mysteries and deep problems that I cannot understand it, and go away in disgust." I admit there are things in the Bible which we will never understand until they are expounded to us by the great Teacher in God's University above; but these things do not pertain to the plan of salvation. They serve, though, a great purpose in the Bible. Were there nothing about the Bible but that some man could understand the infidel would have grounds on which to contend that some man wrote it, but now is forced to admit that there is some high power behind the dear old Book. Moses tells us how to handle the hard things of the Bible; hear him: "The secret things belong unto the Lord our God: but those things which are revealed belong unto us, and to our children for ever, that we may do all the words of this law" (Deut., 29: 29). So, remember, the plan of salvation is so plain that fools shall understand it.

One thing more I want you to notice, and that is, *there is only one way spoken of here.* Men have written out over six hundred ways, or articles of faith, and tell us we may be saved by them, but the Bible gives us *one* way. Job gave us some light on this subject when he said: "There is a path which no fowl knoweth, and which the vulture's eye hath not seen" (Job, 28: 7). Job here, beyond any doubt, is speaking about the "path of life," and he put it in the singular number. "There is a path," not paths. These references are plain enough, but Jeremiah makes it plainer still: "And I will give them one heart, and one way, that they may fear me forever, for the good of them, and of their children after them" (Jer., 32, 39). Now, there is this much for ever settled and made plain, that God, before the coming of Christ, had only promised to give one "way" by which man is to be saved.

When my text was given Isaiah was looking down through the nights of seven hundred long years, and saw a most glorious day, when God would give His only begotten Son to die for the world's lost millions, and give to them the plan of salvation, "the Christ-way to eternal life"; yea, he saw *one* "way" given that was high, holy, simple, and so plain that God's poor and illiterate could understand it without having some great doctor of divinity to explain away the simplicity of the gospel and put in its stead his own opinion. Thanks be unto our God for this simple, plain "Christ-way to eternal life." Now we want to see if we can find a "way" in the New Testament given by Jesus Christ, by which all men may be saved, and thus find a fulfillment to this beautiful prophecy.

CHRIST IS THE WAY.

"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by Me" (Jno., 14: 6).

You remember that the prophets to whom I referred in the beginning all said there would be one way, and we have now found that way to be Christ; yea, Christ was the object of all this prophecy. But Jesus makes one statement here that we wish to notice: "No man cometh unto the Father, but by Me." If this statement is true, then we have no time to study other men's *theories* in regards to what we must do in order to be saved, but should know at once what is the will of Christ who is the very way, and by whom we are to be judged: for we are hastening with unmeasured tread toward the place from which no man will return. So we will investigate his statement and see if he has the right to make such a claim: for it seems that God has the right to save anybody, Christ or no Christ; then where is the law of Moses, can men not be saved by it? Listen: "And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and His face did shine as the sun, and his raiment was white as the light. And, behold, there

appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for Thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye Him" (Matt., 17: 1-5). You notice here that Peter wanted to give Moses and Elias equal showing with Christ by wanting to build a tabernacle for each. It is true that Elias had been a great man and a great prophet, but his day was past as an instructor of the people; Moses was a great man and had been the law-giver to the Jews; he was their great and much loved teacher, but the law of Moses at this time was fast passing away, and God sends Jesus Christ, not to be the teacher of the Jews only, but to be the world's great teacher; therefore God calls us away from Elias and Moses and commands that we hear Christ. Then it is settled that Jesus had a right to claim Himself the "way," and that "no man cometh unto the Father, but by Him." God's last command to the world was , "Hear ye Him—Christ." From then on if you are saved it will be by obedience to the commands of Jesus Christ. Lord help us to hear Him with unselfish hearts; help us to hear Him as He stands out between two great eternities, saying, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Matt., 11: 28); help us to hear Him calling us from all the bondage of sin to Christian liberty in His kingdom; yea, help us to hear Him while His shepherd-like voice is just pleading for all His wandering sheep to come home where the pastures are ever green and fruitful; help us, O, Lord, to hear His mighty voice as it thunders down all the ages, calling all men from sorrow, suffering, dreaded death and hell to the fountain of living water, and to "the tree of life" which is in the midst of the paradise of God! O, what will the end be to them who fail to hear!

The first thing Jesus wants a sinner to do is to believe in Him—believe that He is the Son of God. Hear ye Him: "Ye believe in God, believe also in Me" (Jno., 14: 1). It is not sufficient to believe in God only, for Jesus was talking to Jews who believed in God, but they must believe in Jesus also. Philip would not baptize the eunuch until he had said, "I believe that Jesus Christ is the Son of God" (Acts., 8: 37). Paul tells us something of the value of faith: "But without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek him" (Heb., 11: 6). Here we learn that a man cannot come to God unless he believes, and also, that we cannot please Him without it. Then I maintain that if a man repents of all his sins or lives a real moral life, even above reproach, and yet does not believe that there is a God, and that Jesus is His Son he will never walk the streets of gold as long as that verse stays in the Bible.

There is one thing I want you to remember about faith, and that is, it is the first step toward entering into the Church or kingdom on earth, but far from being the last. There are those who teach "that faith alone will save a man," but we are not so taught by the Bible, and do not forget that we are to hear Christ.

I want to show you how far from the goal a man is that believes only. James knew more about the subject than I, as Jesus had shown it to him, so listen to him: "Even so faith, if it hath not works, is dead, being alone" (Jas., 2: 17). Hear him tell you how dead it is: "For as the body without the spirit is dead, so faith without works is dead also" (Jas., 2: 26). Now, you have learned that there are two kinds of faith, a living faith, and a dead faith. Surely you do not believe that a dead faith will save anybody, and it remains dead until man has done the works. Now, if it is true that faith alone or a dead faith will save a man, then I will prove beyond the contradiction of all men that every Devil in the

lower regions will be saved, after, had they the power, the very God of heaven would be dethroned, and all the angels, and every redeemed man would be cast into the great eternity of night. Listen and see if I will not prove it: "Thou believest that there is one God; thou doest well: the devils also believe, and tremble" (Jas., 2: 19). Now, if you believe only and the devils also believe, what kind of logic will you use to prove you will be saved and they will not? Away with such logic! Let us rise above the devils in that our faith is made alive by good works, and then you will please your God.

I now want to show you some of the great things which were done by faith long before Jesus manifested Himself personally upon the earth. Hear Paul on the subject: "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he, being dead yet speaketh. By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise. Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was passed age, because she judged Him faithful who had promisd. By faith Abraham, when he was tried, offered up Isaac. By faith Isaac blessed Jacob and Esau concerning things to come. By faith Jacob, when he was a-dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff. By faith Joseph, when he died, made mention of the departing of the children of

Israel; and gave commandment concerning his bones. By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter. By faith he forsook Egypt, not fearing the wrath of the king. Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them. By faith they passed through the Red sea as by dry land. By faith the walls of Jericho fell down, after they were compassed about seven days. By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace. And what shall I say more? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens" (Heb., 11: 4, 5, 7-11, 17, 20-24, 27-34).

If men before the gospel light came to do such wonderful things as those above, can we not with an unfailing faith in Jesus not only be able to do the things which bring us into the church, but move into the great deep many of the mountains which hold their lofty peaks between us and usefulness to the world, and even do wonders for Christ? I believe we can. By faith we are enlarged in the Master's service; by faith we attempt and do great things for God; by faith we become unselfish and give our *all* to the broadening of the kingdom on earth, and look for reward in the kingdom on high; by faith we forget the pain of burden-bearing in this life and look beyond all disappointment, all sorrow, and even death itself, and behold our triumphant entry into the kingdom of God where our faith becomes knowledge, and our sorrows become joy, and all tears are wiped from our eyes. Lord, increase our faith!

REPENTANCE.

Repentance is the second step for a sinner to take along this "way" to eternal life. Hear Jesus: "I tell you, Nay: but except ye repent, ye shall all likewise perish" (Lu., 13: 3). If all perish who do not repent, then we have no time to lose, but should repent at once. Some one may say that Jesus was speaking to a class only and others may and will be saved without repentance. If you really think that, listen to Paul on this same subject: "Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at; but now commandeth all men everywhere to repent" (Acts, 17: 29, 30). Here, my friends, Paul was not speaking to a few, but it included every man that then lived upon the face of the earth, or that ever would thereafter. Then, it embraces you, and God will never accept any excuse. You might have all faith, and leave out this one thing, and yet be lost. Repentance is to turn round, quit doing wrong, and do the right. Angels rejoice when sinners repent and turn to God: "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance" (Lu., 15: 7).

Friends, do you not want to cause the angels in heaven to rejoice to-day by you returning from sin to righteousness, from death to life, and from an endless hell to the city of the great King? May God's message to sinners ring in your ears and hearts until it leads you to God. What a glorious world this would be if all men would turn from vanities to serve the living God! We would have a heaven on earth, where God would dwell among His people, and shouts of praise would go up from the altar of every human heart on earth. Speed thy way on, most glorious day, and may God hasten thy coming!

CONFESSION.

The third thing which Jesus commands us to do is to confess Him to be the Son of God. Again, I ask you to hear

Christ: "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven" (Matt., 10: 32, 33).

According to the above statement a man may believe and repent both, and yet leave out confessing Jesus to be the Son of God, and be lost. This is the grandest confession that man ever made, and I know angels do rejoice when they see and hear sinners making it. If there is one thing in all the earth that makes the very heart of Jesus leap for joy it is a man who is not ashamed to stand before kings and potentates and say, "I believe that Jesus Christ is the Son of God." Do you not remember that Philip refused to baptize the eunuch until he confessed his faith in Christ (Acts, 8: 37).

There are many people who believe in Christ, but will not confess Him, and while I tell you why they do not, you examine yourselves thoroughly and see if this applies to you: "Nevertheless among the chief rulers also many believed on Him; but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God" (Jno., 12: 42, 43).

My dear people, what Pharisee or son of a Pharisee do you fear? Do you "love the praise of men more than the praise of God"? Why do you not confess Him? These are grave questions which will meet you in the judgment if you do not dispose of them in this life. O, how weak is the man who will stay away from Christ because men oppose their going! When will men care not for the things which perish, but for the soul that is worth more than all the planets by which God has graced the great blue above us?

My friends, you may fear to confess Him, but the time is coming when you will have to confess Him. Listen: "For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God" (Rom., 14: 11). The sad part of this confession is, it will do you no good; instead of confessing Him to your justification, you

confess to your condemnation. Shall this be one of you, when everything is so convenient for you to confess Him now? May this question sound loud and long in your ears, even until you love Jesus well enough to come over on the Lord's side, confess Him to be the Son of God, and press your way toward the entrance of the Church of the living God, where you will find protection under the blood-stained banner of Jesus Christ.

BAPTISM.

This is the fourth step which is to be taken along this "Christ-way to eternal life." Many thousand have questioned the validity of baptism, but we have no right to do it. The One whom God commanded us to hear gave us a most beautiful example by first being baptized Himself. Let us read: "Then cometh Jesus from Galilee to Jordan, unto John, to be baptized of him. But John forbade Him saying, I have need to be baptized of Thee, and comest Thou to me ? And Jesus answering, said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered Him. And Jesus, when He was baptized, went up straightway out of the water: and, lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him: and, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased" (Matt., 3: 13-17). There are those who say it is a shame and disgrace to be baptized; but if Jesus Christ disgraced Himself by being baptized in the Jordan, then I am willing to be disgraced with Him. But you say there is nothing in the above references that show we are to be baptized. I grant you there is not, but there is something in those which follow that does; hear it, please: "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (Jno., 3: 5). You may think that this has reference only to the baptism of the Holy Spirit, but as long as the word water stays in that verse, so long will I believe it has reference to the water baptism, too. My friends, there is something in

the above verse that is very solemn and should impress you very much if you have not obeyed it. Did you not notice that *no* man can enter into the kingdom of God who has not been born of the water and of the Spirit? I don't know what you think about this matter, but if I had never obeyed it, I would *know* that where God is, I could never go, unless I do obey it. If baptism is of no importance, why did Peter command the inquiring thousands on the day of Pentecost to be baptized? "Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts, 2: 37, 38). If it was necessary for the people on Pentecost to be baptized, it is now. Again, notice that Philip taught the eunuch the necessity of baptism which caused him to say, "See, here is water; what doth hinder me to be baptized?" (Acts, 8: 36).

Now, to those who think baptism is no good, or that we can be saved without it, I want you to remember that it is by being baptized that we get into Christ. Why, some one says, I thought we get into Christ by prayer! I never heard of any one getting into Christ that way. Those on the day of Pentecost did not get into Christ that way (Acts, 2: 38); the five thousand a short time after Pentecost did not get into Christ that way (Acts, 4: 4); the eunuch did not get in that way (Acts, 8: 35-39); Paul was not saved that way, for after he had been praying three days and nights without eating and drinking (Acts, 9: 9), he was commanded to not do it any more, or, in other words, that would not answer at this time, but said: "And now, why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts, 22: 16). The Philippian jailer and his family were not saved that way (Acts, 16: 30-34). But, if you are willing to hear and believe the Bible on this subject, I will tell you what it says about men getting into Christ. Listen: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death"

(Rom., 6: 3). Again: "For as many of you as have been baptized into Christ, have put on Christ" (Gal., 3: 27). Here we learn how we get into Christ—not by praying into Him, and it is all right to pray; not by believing into Him, but you cannot be saved without faith; not by repenting into Him, and yet, you must repent or perish; not by confessing into Him, but if ye do not confess Him, He will not confess us; but listen: *"We are baptized into Him."* I want to repeat the reference found in Gal., 3: 27, again: "For as many of you as have been baptized into Christ, have put on Christ." Now, if those who have put on Christ are those who have been baptized into Him, is it not perfectly plain that those who have not been baptized into Christ have not put Him on? It is plain to me.

There is one thing about baptism which you want to remember, and that is, if you do not believe that Jesus is the Son of God, if you have not repented of your sins, and confessed that you believe that Jesus is the Son of God, that you may be baptized ten thousand times, and it will do you no good.

Peter lays much stress upon a baptism that has been preceded by faith, repentance, and confession. Hear him: "The like figure whereunto, even baptism, doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ" (I. Pet., 3: 21). The salvation spoken of here is salvation from past sins which brings you into the Church where you can claim every promise that is given to a Christian. If you have had faith, repented of your sins, confessed Christ, and have been baptized, then God promises to forgive you of every sin which you have committed, and you, as a new-born babe, begin a new life.

May Almighty God hasten the day when the proud will not stay away from Christ because they may have to soil a fine dress, and may the time speedily come when kings and potentates will willingly descend their exalted thrones to humbly obey their great sovereignty by going down into a watery grave and rise to walk in a newness of life.

You may be somewhat surprised when I tell you that in a spiritual sense baptized believers are married to Christ, but we have an abundance of proof. Seven hundred long years before the establishment of the Church Isaiah knew what the relationship between Christ and Christians would be. Listen to his exceedingly beautiful prophecy on this subject: "For as a young man marrieth a virgin, so shall thy sons marry Thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee" (Isa., 62: 5). Let us see what John the Baptist thought about this subject: "He that hath the bride is the Bridegroom: but the friend of the Bridegroom, which standeth and heareth Him, rejoiceth greatly because of the Bridegroom's voice: this my joy therefore is fulfilled" (Jno., 3: 29). According to the 28th verse of this same chapter, the people thought that John the Baptist was the real Christ, but John denied this by saying: "He that hath the bride is the Bridegroom." Beyond any doubt, the "bride" here mentioned was to be the Church, and as John had no Church, he gave that to prove that he was not the Christ, and in the same statement showed the relationship between Christ and the Church.

We will next ask Paul what he thinks about this very important subject: "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God" (Rom., 7: 4). Paul clearly states here that we (Christians) are under no allegiance whatever to the law of Moses, but that we are married to Christ. As Paul seems to understand so well our relationship to Christ, I ask you to hear him again on this subject: "For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ" (II. Cor., 11: 2).

I will not be partial in regards to this great question, so I ask you to hear what the Apostle John had to say on this subject: "Let us be glad and rejoice, and give honour to Him: for the marriage of the Lamb is come, and His wife

hath made herself ready" (Rev., 19: 7). I believe with all my heart that this has reference to the Church as it began on Pentecost, and not to some future day. This view of it harmonizes with the other references given, and no other will. Hear John again on this subject: "And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife" (Rev., 21: 9). Again, you see the Church is called the Lamb's bride.

I believe that the prophet Isaiah stands head and shoulders above the most of the prophets, and Jesus said, "That a greater than John the Baptist had not been born of woman;" and I believe that the apostles, Paul and John, stood as high in the sight of God as any man that ever walked the earth, and I have shown you that all four of these men teach that the Church is married to Christ. My dear friends, had you never realized how grand it is, and what honor is bestowed upon men for them to be married to the very Son of God? If all men would realize this great honor, surely they would become pure and holy, that our divine Husband might be proud of us. God help us to be an honor and not a disgrace! Every Christian who condescends to places of vice, or does evil in any way surely forgets his relationship to Christ and the honor due Him.

THE NAME WE WEAR AFTER BAPTISM.

The laws of our land have always provided that when a woman marries a man she must take her husband's name, and when we become married in Christ we must take His name. But some one says, "The name has nothing to do with it. All God wants is for a man to be all right at heart, and he may wear any name which he may choose." I know that is what man says about it, but God has not commanded us to hear "man," but to "hear Christ." I am now going to show you that God cared about the name which His servants wore even long before the Church of Christ was established. I now ask you as a brother, and one who loves you, to hear

God on this subject: "Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee" (Gen., 17: 5). Now, this man had been called Abram for ninety-nine years, and why do you suppose that infinite wisdom wanted it changed, if He does not care about the name anyway? God does care. God was going to make him the father of many nations—father of all the faithful—and he must have a name which means that. But suppose Abram had been like many people to-day who go according to their own opinion instead of doing a thing like God says, he would have said: "Well, this has been my name all these ninety-nine years (Gen., 17: 1), and I like it very much; Lord, I cannot see how the name can have anything to do with it anyway, so I will continue to wear the old name." Thank God that Abraham was a man to do like God said, and would to God the millions of earth to-day were as faithful as Abraham.

If God does not care about the name which His servants wear, why did He have Abraham to change his wife's name? Listen, friends, for it is God that speaketh: "And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be" (Gen., 17: 15).

Sarai was to be the princess over the people of whom Abraham was the father, and God gave her a name which means that. If God does not care anything about the name anyway, why did He change Jacob's name also? I wish that I could forever impress upon your minds that this is God speaking and not man. Hear Him, friends: "And He said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed" (Gen., 32: 28).

God intended that Jacob should be the prince over the house of Israel, and God saw that it was best for him to have a name which means that. From this time on until the establishment of the Church on Pentecost all of Israel's descendants were called Israelites, which means belonging to Israel.

Some one may say that it does seem that in olden times God was concerned about the names which His servants wore, but that has nothing to do with us now. Isaiah will now give us much light on this subject, and in the name of God hear him without a prejudiced heart: "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name" (Isa., 62: 1, 2). Again, he says: "And ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call His servants by an other name" (Isa., 65: 15). Now, if God does not care about the name we wear, some one please explain to me why the above references are in the Bible; for both of them point to the coming of Christ, when He would set up the Church and designate all of His followers by a peculiar name. You want to notice that it says that "thou shalt be called by a new name, not names, which the mouth of the Lord shall name." Yet those claiming to be followers are wearing over six hundred names! Is such from heaven? Is God the Author of confusion? Does God delight in division? Away with such a thought!

You want to notice also that name was to be a *new* name. It is certainly to our interest to see if we can find a new name in the New Testament by which Jesus designated His people. I find in many places in the four Gospels where the followers of Jesus were called disciples, but that is not the name which Isaiah spoke of, for that was not a new name. The followers or students of Socrates, the great philosopher of Greece, were called disciples. So, you see we have to look for another name. Let us see if they were called by any other name: "And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the Church, and taught much people. And the disciples were called Christians first in Antioch" (Acts, 11: 26).

Here we have the new name of which the prophet wrote, for the name Christian had never been put in any language before. This was its beginning. Some say, "This name was given the disciples in derision, but the Greek word here means Divinely called Christians." If this new name was given in derision, then please explain why Agrippa said unto Paul, "Almost thou persuadest me to be a *Christian.*" Again it is strange that Peter would use a term given them in derision, and yet he said, "If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf" (I Pet., 4: 16).

Now, if Christian is not the new name about which the prophet wrote, then tell me where in all the New Testament can you find the new name. You can not claim that being called the "Sons of God" is the new name, for that name was given to the people of God nearly twenty-five hundred years before. Read Gen., 6: 2, please. There is no other new name given, so the name "Christian" is the proper name, or the prophet was wrong and did not know the thing about which he spoke. This is the conclusion: You are right and the prophet is wrong; or the prophet is right and you are wrong. Which will you risk? As for myself, I will believe the prophet.

Have you forgotten the fact that we are married to Christ and should therefore wear His name? Let us examine the word "Christian" a little: C-h-r-i-s-t, this much of it spells "Christ." Now let us see the rest of the word: i-a-n, this means "belonging to," so I will now put this to the word "Christ," and it means "belonging to Christ." O, that is why you object to the name Christian; you have to be subject to a higher power. But just remember the words of Paul, when he said: "For the husband is the head of the wife. even as Christ is the head of the Church" (Eph., 5: 23). When God made a companion for the first Adam and presented her to him, he said: "This is now bone of my bones, and flesh of my flesh: she shall be called wo-man, because she was taken out of man" (Gen., 2: 23); and when men and women, the Church, were presented as a bride to the second Adam—

Christ—He called them Christ-ians, and in this way stamped upon the Church His own new name.

Let us now see what the name of Christ is worth to the Church: "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved" (Acts, 4: 12). John saw a most beautiful day on the other side the river of death, and the faithful ones who were not ashamed to wear the name of Christ over here were still wearing it over there. Listen: "And they shall see His face; and His name (Christ's name) shall be in their foreheads" (Rev., 22: 4). I believe those who will not wear His name over here will not wear it over there. Can you tell me of a name which you rather wear? Is there a name in all the earth that could be more honorable? Has the name of Christ lost all its significance to you? Does it not carry with it the weight of the world's woe? May God, our Father, not only keep us from refusing to wear the name of Christ, but help us to love it, to the extent that we will wear no other. Paul said: "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him" (Col., 3: 17). Pray tell me how a man can do all things in the name of Christ when we will not even wear His name.

God commended the Church at Pergamos for holding fast the name of Christ (Rev., 2: 12, 13), but many of the modern Christians (?) say there is nothing in a name. O Lord, when will the nations learn to adhere to Christ and not to their own opinions.

COMMUNION.

After a man has had faith, repented of his sins, confessed Jesus Christ to be the Son of God, and has been baptized into the name of Christ, and therefore become a Christian, he is then admitted to the Lord's table, where he eats the bread and drinks the wine in memory of a suffering Christ. Hear Paul: "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which He was betrayed, took bread: and when He had

given thanks, He broke it, and said, Take, eat; this is My body, which is broken for you: this do in remembrance of Me. After the same manner, also, He took the cup, when He had supped, saying, This cup is the New Testament in My blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come" (I Cor., 11: 23-26).

I think every Christian should deem this a great privilege. I have never known even one man who went to the house of God and communed with the Lord every Lord's day that went back to the "weak and beggarly elements of the world."

It seems to be man's inclination to forget God, and Jesus instituted the Lord's Supper to help man out of this weakness.

When we eat the sacred emblems here, we not only eat them in memory of the sufferings of Christ, but we look beyond the vail of death when we will sit down with Abraham, Isaac and Jacob in our Father's Kingdom and eat the real bread of life.

When we eat these emblems, we think of a world without God and hope, and how Jesus gave His own dear life that unworthy sinners may live, and we call that love! May such love become a part of our lives.

ADDING TO FAITH VIRTUE.

We learn in Rom., 6: 4 that when a man has been baptized he should rise to walk a new life. There are those, though, who think all they have to do is to be baptized and then their redemption is forever fixed and they can take the rest of life easy. I want you to remember this one thing as long as you live, that when a man is baptized God only promises to forgive the sins committed up to that time, and then we drive a stake just here which marks a change in the man's life. On the other side the stake the man was burdened with all his past sins, he was a Godless creature belonging to the Devil; but on this side the stake his past sins are all forgiven, and he is a new man, married to Christ! What the grace of God can do for a poor vile sinner can be known only

by those who have been touched by its healing balm and made whiter than snow!

Many times when a woman is first married to a man in this life she is unable to be altogether congenial. She has to learn her husband better, get fully acquainted with his ways, and therefore becoming a faithful wife is a life of growth; so it is with every Christian when he is first married to Christ. At first he is not able to launch out upon the promises of God like a man that has been testing His promises and found them good for years; neither is he able to overcome temptation as a man that has been fighting against sin longer; he has to grow into this pure life. Now from this time on I want to speak to you of the qualifications which Jesus—our Divine Husband expects of us, the Church, His Bride!

Peter said: "And beside this, giving all diligence, add to your faith virtue" (II Pet., 1: 5). When a man becomes a Christian he cannot longer visit places of vice and remain a part of the bride of Jesus Christ. Jesus gave men in this life the right to divorce their wives when they are not virtuous (Matt., 5: 32), and, beyond any doubt, He will divorce every man and woman in the Church who fails to be virtuous and loyal to the great Bridegroom of the Church. O, how many men and women there are to-day who claim to be a part of His beloved bride but have sold their virtue in the slums of vice and crime and brought shame upon the Church and the very Son of God! O, when may we tell where "the world ends and where the Church begins"? My friends, Jesus is expecting more of you (Christians) than He is the world. He knows the world will sin against Him, but you came away from the world and united with the bride of the immaculate Lamb, and should hold your skirts above the filth of the world, for your garments are made of "fine linen, clean and white, which is the righteousness of saints"!

Then to that same faith which turned you from the world and the Devil to believe in the Son of the Living God; to that same faith which caused you to repent of your sins and hate evil at one time and to stand up before men and women and confess your faith in Christ; yea, to that same faith which

caused you to be baptized into Jesus Christ, and in that way become a part of His bride and assume His name, "add virtue."

ADDING TO VIRTUE KNOWLEDGE.

It is impossible for any woman to please her husband unless she knows just what he wants her to do. A true, loyal wife always seeks to know her husband's will that she may be able to please him. I also maintain that we cannot please our divine Husband unless we know His will. He has written His will—the New Testament—and left it for us to study that we may know how to please Him. Peter realized the necessity of every Christian knowing the will of Christ when he said: "And beside this, giving all diligence, add to your virtue knowledge" (II Pet., 1: 5). The main reason why so many people start the Christian life and then turn back is, they do not study the Bible. Dusty Bibles is the key to the failure of almost everyone who goes back to the world. Jesus said: "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me" (Jno., 5: 39). Bear in mind that the Scriptures to which Jesus refers here, was the Old Testament Scriptures. The old Bible continually bears testimony to Christ. Jacob (Gen., 49: 10), Moses (Deut., 18: 15), David (Psa., 2: 7), Isaiah (Isa., 7: 14; 11: 2, 10, 11; 28: 16; 35: 4-10; 40: 11; 42: 3; 50: 6 ;52: 14; 53: 2-12; 59: 20; 61: 1, 2), Jeremiah (Jer., 23: 5), Daniel (Dan., 2: 44; 7: 9, 14), Hosea (Hos., 11: 1), Micah (Mic., 5: 1, 2), Zechariah (Zech., 6: 13; 9: 9; 13: 7), Malachi, (Mal., 3: 1-3; 4: 2), and others all bear testimony to Christ. It should be the pleasure of every Christian to read the Old Bible and see how much it has to say about Christ.

Paul realized that it is best for a Christian to inform himself on the Bible. Listen to his comment to Timothy: "Study to shew thyself approved with God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim., 2: 15). Timothy was a most excellent young min-

ister who knew the Bible far better than most men in this great age of ours. Hear Paul: "And that from a child thou has known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (II Tim., 3: 15). Few men now can have that said about them, and yet, that was not enough, he must study right on just the same. Friends, how about you who never read your Bibles, and yet, claim to be Christians? What kind of admonition do you think Paul would give you should he chance to come your way? I am sure he would want you to read the Bible all the time until you know the will of Christ, your divine Husband.

I cannot think of anyone who would have my sympathy more than the man who has a wife that is illiterate and wants to remain so. God Almighty pity a progressive man with his hands so tied, so hampered and embarrassed, by being married to such a worthless woman! Friends, again I ask you to remember that you are a part of the bride of Jesus Christ, and He wants His bride to be an intelligent woman. To your virtue add knowledge!

ADDING TO KNOWLEDGE TEMPERANCE.

The next thing which a Christian should do is, to add temperance. Hear Peter: "And beside this, giving all diligence, add to your knowledge temperance" (II Pet., 1: 6).

Someone may say: If that be true, I can drink some whisky, can keep bad company, and do other bad things, just so I am temperant and don't do them too much. We will hear Paul on this subject: "Abstain from all appearance of evil" (I Thes., 5: 22). This gives us all the light we need. If we are to "abstain from all appearance of evil," then we are to be temperant in good things. That does not mean that we are to do only a little good, but it means, that the blessings which God has given us should be used rightly. It is a good thing to eat, but many people kill themselves eating; we are commanded to work, but some (not many) kill themselves at work. All this is wrong. Paul said, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in

you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are" (I Cor., 3: 16, 17). O, if we all could just realize that the very Spirit of God would dwell in our mortal bodies, how different we would be. We should use these good things of life to make our bodies strong and vigorous. Many times the Spirit stands knocking at the doors of our hearts, but cannot enter because of the filth on the inside. I believe that God loves a man more who is temperate and looks well to his body to keep it pure and clean than anything else that He ever made. Do not forget that in man is forever stamped the image of God, his Maker, and that He expects you to add to knowledge temperance.

ADDING TO TEMPERANCE PATIENCE.

When we talk about patience we cannot help thinking about good old Job who was such a great example for us. Also, Peter thought that the Christian's life was not complete without it. Hear him: "And beside this, giving all diligence, add to your temperance patience" (II Pet., 1: 6).

I think a lack of patience is one of the greatest evils of our land. Many people get into the habit of scolding all the time, and no one can rest about them. It is a poor, unfortunate man who has a wife that is all the time mad and quarrelling; but there are many mothers who are never kind, never speak a cheering word to their husbands, who never correct their children by kindness, but God does not live in such lives. Scolding never made a bad husband good; it never made an unruly son or daughter obedient, or brought sunshine to the home in any way. Angelic beings never safeguard a home when the Devil has so much power, and it grows from bad to worse. I heard a man once who may have had some experience in such a home, and he said: "It was a hell on wheels." It may not be that bad, but God pity and deliver me from such a place! Now, what do you suppose Jesus thinks about his wife—the Church—when it is all the time wrangling and having war? Can Jesus love such a

bride? It seems impossible! My friends, we expect the world to have trouble all the time, because the Devil is in it, but remember, "you are not of the world, that you have been bought with a price—the dear life of our blessed Lord—and we cannot afford to live that way.

O, Lord, we know that Christians have many burdens, that many temptations come our way; yea, many dark clouds overshadow our pathway, and "that we must enter into the kingdom of heaven through great tribulation," but help us to add to temperance patience.

ADDING TO PATIENCE GODLINESS.

"And beside this, giving all diligence, add to your patience godliness" (II Pet., 1: 6).

This literally means becoming more and more like God. When a woman marries a man, many times she unconsciously becomes more and more like him. It is also true with us as Christians; after following Jesus as He visits the suffering, and administers to the needs of the poor; yea, follow Him in Gethsemane and to Golgotha's heights, and see how He suffered and died for sinful men, but was always loving, gentle and kind, we soon find ourselves changed and becoming more and more like Him as we walk by the side of our heavenly companion! In much affliction, sufferings of all kinds, great burden-bearing, in all our dealings with un-Godly men, let us not forget the dignity of our high-calling, and add to our patience, Godliness and become more like our divine Husband every day.

ADDING TO GODLINESS BROTHERLY KINDNESS.

"And beside this, giving all diligence, add to Godliness brotherly kindness" (II Pet., 1: 7).

We would not think that true, devoted brothers in any home would be unkind to each other. I have known brothers who would quarrel and get mad at each other, but the Devil had gotten control of their lives and made them brutal; they

had forgotten their relationship. Good brothers do not quarrel at each other, but are kind and gentle, trying to make each other real happy. That is the way Christians should live. We ought to realize that we all form one great family and belong to Jesus.

O, Lord, while the world is contending, man hating man, woman hating woman, while strife is hastening those who strive to the very verge of destruction, help us (Christians) not to forget to be kind, and add to Godliness brotherly kindness.

ADDING TO BROTHERLY KINDNESS CHARITY.

"And beside this, giving all diligence, add to brotherly kindness charity" (Pet., 1: 7).

There is nothing else that we can do as great as adding charity. "God is love" (I Jno., 4: 8), "and charity," said Prof. Drummon, "is a part of love." This brings us nearer to God than anything else in all the world. We learned that in the Christian Dispensation there are over four hundred commandments for us to keep, but this one includes many of them. If we love other people as we ought, we will not let them suffer in any way when we can prevent it; we will feed the hungry, clothe the naked, visit the sick, say nothing bad about anyone that would harm him, do everything in our power to make them happy, and carry the lost the Gospel. If we love God, we will go to church that we may hear Him talked about, give of our means to support His work, and do all in our power to get the Devil out of the hearts of men and enthrone God there instead. The reason why you see church-members getting mad at each other and staying away from church, they do not love each other; the reason why you see church-members cheating and defrauding each other, they do not love each other; the reason why you see people carry a long face and get mad at the preacher when he preaches a missionary sermon, they do not love earth's dying millions who have never heard of a Christ that saves men; the reason why men are selfish and will not give of their means to build

up churches and send the Gospel to earth's remotest bounds, they do not love their divine Husband Who "gave Himself as a ransom for many."

Jesus wants every member of His bride to love the other, to love Him, and to love God. May Love's gentle hand touch all our hearts until it drives from our bosoms all malice, hatred, strife, and everything which keep us from being one united family, "going forth conquering, and to conquer"; yea, until the Church is "without spot or wrinkle," having her garments white and clean, "prepared as a bride adorned for her husband," and waiting the coming of her divine Companion, with all the holy angels, to take her to the King's palace—the mansion in the skies!

THE BRIDE'S PROMISE.

After a man has believed, repented, confessed Christ, been baptized into Christ, and assumed His name, eats the emblems in memory of the sufferings of Christ, adds to his faith virtue, to virtue knowledge, to knowledge temperance, to temperance patience, to patience Godliness, to godliness brotherly kindness, and to brotherly kindness charity, he has a most glowing promise given. But before I tell you about the promise, I want to call your attention to a few other things: First, you remember that our text said, in speaking about this way to eternal life, "It shall be for those: the wayfaring men, though fools, shall not err therein." My friends, have you not seen by now that the prophet was right, and that the way is plain enough for all to understand it? This plain, simple, Gospel way is, "the Christ way to eternal life," and if one of you is lost, it is your fault. Now, I want to prove to you that if a man will do all these things that he will be saved. The proof is in the promise: "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren,

give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance *shall* (not may) be ministered unto you abundantly unto the everlasting kingdom of our Lord and Saviour Jesus Christ" (II. Pet., 1: 8-11).

I have tried in my humble way to show you, not what man has to say about salvation, but what God says about it, and now the promise is before you to induce you to accept this "Christ-way to eternal life," but I want to tell you of one of the great dangers which confronts you just here. Listen to the great danger signal: "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins" (Heb., 10: 26).

My friends, this should mean something to you: for you have now this day received the knowledge of the truth, and if you fail to accept it, you begin this hour to commit the unpardonable sin!

In conclusion, hear Jesus calling the lost to the fountain of living waters, where the sick are made well, the deaf to hear, the lame to walk, and the dead to live. Turn not away from this great invitation: "And the Spirit and the bride (the Church) say, Come. And let him that heareth say, Come. And let him that is athirst come: and whosoever will, let him take the water of life freely" (Rev., 22: 17).

My sinner friends, will not an invitation from the Church, from angels, from the Holy Spirit, from Jesus Christ, our loving and divine Husband, and the great God of the universe, not stir your inmost souls, and draw you from a world of sin and death, where there is no one to love you, no eye to pity you, and no hand to save you, to a loving and most tender Saviour, who will carry you away on angel's wings to the city of life and light, where angels and immortal spirits, yea, all the redeemed of earth dwell; there you may "sit with Abraham, Isaac and Jacob in the kingdom of God," and mingle your voice in one universal song of praise to Him who fills all eternity with His endless glory that brightens with the cycle of years! O, come, sinner, come!

THE END.

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